

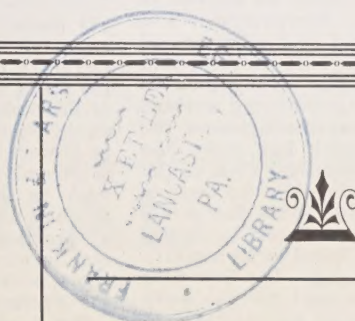
REFORMED CHURCH MESSENGER

Why I Am Optimistic

If I am happy in spite of my deprivations, if my happiness is so deep that it is a faith, so thoughtful that it becomes a philosophy of life, my testimony to the creed of optimism is worth hearing. My optimism does not rest on the absence of evil. I can say with conviction that the struggle which evil necessitates is one of the greatest blessings. It teaches us that, although the world is full of suffering, it is full also of the overcoming of it. My optimism rests on a glad belief in the preponderance of good and a willing effort always to co-operate with the good that it may prevail. I try to increase the power God has given me to see the best in everything and every one and make the best a part of my life. To what is good I open the doors of my being and jealously shut them against what is bad.—Helen Keller.



The new edifice of First Church, Winston-Salem, N. C., Rev. A. C. Peeler, pastor, which was dedicated June 10-15, 1928



Golden Rule

What we do and how we live
What we love and what we give,
Our lives that way unfold.
How we act and what we say
Is indeed from day to day
The measure of our Rule of Gold.

Whether its sunshine in our lives
Or that warmth some cold despise,
Our lives will so unfold.
It's how we treat our fellow man
Whether shabby or the best we can,
Measures our Rule of Gold.

Whether we work out in the light
Or in the dark we hide the right,
Our lives will so unfold.
Whether our dealings all are square
Whether we treat our enemies fair,
Measures our Rule of Gold.

Whether our thots are pure of mind
And only the best we try to find,
Our lives that way unfold.
Before we attempt to criticise
Try to see thru others eyes,
Is the test of our Rule of Gold.

—Harry T. Brewer.



PHILADELPHIA, JULY 26, 1928

A VISIT TO THE COOK MEMORIAL CHURCH, SAKATA, JAPAN

Sakata is a pleasant seaside town of 30,000 inhabitants on the west coast of Japan. It is in the northern part of the Province of Yamagata where for many years our loved and lamented Missionary H. H. Cook so earnestly and faithfully sowed the seeds of the Gospel. A few weeks ago two of the missionary teachers decided to make a short visit there, to see the Church and the pastor and people. It was necessary to make a very early start, as we are both teachers and could have only two days for the trip. On a pleasant Saturday morning in early June, we met at the station at 4 A. M., Miss Henrietta Cook, of Miyagi Girls' College, and the writer, and after a somewhat leisurely train-ride between the rice-fields lovely in their vivid greenness and sometimes up through charming valleys and then down again to the western coast, we arrived at Sakata about noon. We were met and most cordially welcomed by the Pastor and his daughter who are both faithful and efficient Church workers. They took us to a quiet hotel, and after resting a while, we were shown some of the sights of the town,—the splendid park has many fine old pine trees and a beautiful view of the ocean and a river flowing into it; there is an interesting old shrine and a fine public library. But of deepest interest to us was the Church, which we found to be a pretty and well-planned building. The first floor contains a large room used for the daily Kindergarten exercises as well as for Sunday School on Sunday, two small rooms fitted for the pastor's daughter who is Bible Woman, Sunday School and Kindergarten teacher and care-taker of the Church,—a sweet, earnest, and useful woman. The Church Auditorium is on the second floor, and is well suited to inspire a feeling of reverence and worship. Just over the main entrance of the Church we find in large, easily read letters the Japanese name of the Church, and in English the words "H. H. Cook Memorial Church." We went up into the little tower room on the third story to look over the city and to see the pictures of Mr. Cook and Mr. Heckerman (of Bedford, Pa., who had a large share in raising the money for this building). It seemed holy ground, and as we sat down about a little table beneath the pictures, it seemed just the natural thing to have at once a little prayer-circle, Pastor Miura, Mrs. Nagato, the Woman-Evangelist, the missionary daughter of Mr. Cook, and myself. Although our visit was a purely personal and private one, the people of the Church had planned a welcome reception for us, and a very pleasant occasion it was; held in the Sunday School room, with all the chairs in a big circle, a profusion of lovely flowers in the center, tea and cake served on the kindergarten tables, a large attendance of members with cordial words of greeting to us. We were quite unacquainted with the people of the town, but they were Christians and we were Christian visitors and there was much to draw our hearts together. They showed us old photographs of Mr. Cook, and those who had been working with him, some of his books, his bicycle now used by Pastor Miura, his duplicating machine which was so useful in saving printing expenses when notices were to be sent out. They told us about his nicknames:—"the Jesus-loves-me-Man," because he taught so many groups of children to sing that song; "Japan-made-Mr.-Cook," because he had become so much like one of themselves. One of the members is a baker, and sells small crisp cakes which are decorated with Bible verses; we had some at the reception, and found the verses, "Overcome evil with good," "The greatest thing in the world is Love." We sang Mr. Cook's favorite hymn, "My Jesus, as Thou Wilt," and there were several earnest prayers. On

Sunday we enjoyed seeing the children in their services, and the members at morning worship, and joined them with happy hearts. How very glad Mr. Cook would be if he could know! Well, who shall say he does not? We thank God for his influence so manifestly abiding here, in the place where he had prayed that a Church should stand. The pastor is a man of unusual ability, and is much loved and welcomed in many homes. We hope many of you will meet him when he visits America this summer.

—Mary E. Gerhard.

Sendai, Japan.

A PHOEBE HOME LETTER

"The seven deadly sins" was a favorite theme of Medieval Theology. Dante devoted his Purgatorio to this topic. The "deadly sins" are Pride, Envy, Anger, Sloth, Avarice, Gluttony and Sensuality. These sins certainly cropped out in medieval times; but they are not absent from our day. In the world about us we see awful fruits of these sins. But also in the world within us we can trace the germs of these manifestations of selfishness. Even in Phoebe Home, a place withdrawn, as it were, from the world, germs of these shortcomings are seen. But we do not wish to find fault. "Let him that is without sin cast the first stone." We all are faulty and can find enough to correct in ourselves. It is only by constant effort, aided by the Holy Spirit, that we can overcome our failings.

But I picked up my pen to give some news of Phoebe Home. Donation Day (14th ult.) is past and gone. It was a success. The weather was ideal until about 5 p. m., when a flurry of wind and rain drove the people to shelter. An hour afterwards the sun shone again. The attendance was greater than last year and more people enjoyed a hot dinner. Lemonade and ice cream were indulged in with a gusto. The auxiliary display of art goods was fine. The cash proceeds of the day were over \$7,000. But this does not include all the returns. The donations were copious. Rev. Harold B. Kerschner's address was well received and very appropriate. It treated of the advantages and consolations of old age.

On May 13th (Mother's Day) Rev. J. J. Schaeffer, pastor of Trinity Church, sent autos to the Home and conveyed 18 guests to his Church. The services were entirely in charge of women. An address on the status of mothers was given by a lady of Cedar Crest College.

On May 14th Rev. W. T. Harner, pastor of Christ Church, sent to the Home a fine bouquet of Dollar lilies. Our Pennsylvania German friends know what "Thaler Roses" are. But these surpassed those.

ULTIMATUM

In the light of the cool, grey morning,
In fair night kissed by the moon,
Many thoughts enter my bosom
Which naught but God can groom.

The whirl of the world may glitter,
Its rays all hearts fascinate,
My soul is all atwitter
With the secrets of my fate.

Then through the long night watches
Wearied, yet lulled by sleep,
True dreams o'er me do hover
While angels vigil keep.

Some day 'neath the portals of Heaven
We'll stand, and earth's mysteries solved,
And share with the angels our secrets—
Revealed!—none knew but God!

—Jeanette Ritter Heller.

They were raised in Pastor Harner's Church and are hardy. They do not wilt. Though they are odorless, they are beautiful to the eye. They are of a mottled green color. To explain, "the lilies" were dollar greenbacks twisted into the shape of calla lilies, fastened to slender rods, and inserted into a flower pot. There were 90 of them. It was a unique way of making a Mother's Day offering and worthy of imitation, more such bouquets are welcome at any time. To the donors and other benefactors we extend our thanks. During May the Superintendent visited various Classes. He says he met with much encouragement in the project of erecting additional buildings.

On June 1 Muhlenberg graduated 83. U. S. Commissioner of Education Tigert gave the address. He was given the degree of L. H. D., and Judge Reno, LL. D. The following items from Commissioner Tigert's address are worthy of consideration. "The average earnings of untrained persons are from \$400 to \$1200 per annum; those with a common school education earn from \$600 to \$1500; those with a High School training \$850 to \$2400; those with a College Education receive from \$1400 to \$2500."

Since our last letter we have received 2 new guests. There are always persons anxiously awaiting admission and vacancies are filled shortly after they occur. May the time soon be at hand, when more can be accommodated; when the \$250,000 will be on hand to grace the grounds with more buildings and fill longing hearts with more joy.

T. S. S.

July 5, 1928.

BETHANY ORPHANS' HOME

Rev. C. H. Kehm, Supt.

The Dam

Many months ago we started to renew our fire protection apparatus. We had all the hose examined by an inspector from the State Volunteer Fire Association, and had him give us suggestions to improve on our present outfit. This he did willingly, condemning such hose that had outlived its usefulness and recommending new hose so that we would be in a position to fight a fire, should one occur, until help could be gotten from Womelsdorf.

Then, too, the dam entered into the plan as a big factor in case of fire. We had the dam cleaned last summer, but could not complete the making of a new breast work. Now we are happy to say that we have completed the work.

Not only do we have a splendid body of spring water stored in the dam, but we have a flood gate so that the water can be left out and the dam cleaned at any time we find it necessary. The overflow is made of stone and cement and the water trickles down constantly over these stones.

Over the overflow is a bridge where a fire company can drive to the edge of this bridge, drop their suction hose in ten feet of water and pump and force water to every cottage on the grounds.

But the dam is not only to be used for fire protection, it is also to be used to teach the children to swim. Most of the older boys can do that already and many an hour of pleasure has been had in the dam. But we believe the girls should learn to swim, too, so we have designated an hour for the girls to use the dam so that they, too, may not only have a good time, but learn the art of swimming.

Of course, all must wear bathing suits, and not many of the girls have bathing suits. Perhaps some friends may have bathing suits that they no longer can use. The girls would be glad for them.

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EDITORIAL

WHY THE SPIRITUAL CONFERENCE?

The fact that the Spiritual Conference is about to meet in its thirty-eighth annual assembly is sufficient evidence that it has been meeting a real need in the life of the Reformed Church. Moreover, when it is remembered that during the past seven years it has maintained its popularity unabated in spite of the fact that the Theological Seminary at Lancaster had been conducting each year a successful and profitable summer school, it becomes evident that its continued existence is fully justified.

It may not be too much to say that the Spiritual Conference is a distinctive and characteristic feature of our denominational life—something all our own and in thorough keeping with our tradition. Subjects are selected for discussion in accord with the predilections of our ministers and to meet our denominational requirements. No speakers are imported from the "outside". The discussions are untrammelled. Every one is free to say, and is encouraged to say, exactly what he thinks. In consequence, the Spiritual Conference, as nothing else, serves to crystallize the thought and spirit of the Reformed Church. If, as a denomination, we retain anything distinctive, be it but a catholicity of mind and a tolerance of spirit, it is evidenced here.

Furthermore, the advantages enjoyed by those attending are not only numerous but unusual. The papers and discussions center about the vital and timely concerns of the religious life of our day. No dead issues are joined. Discussion, in which every one may join, occupies a large part of the program. More than one minister has been heard to testify to the beneficial and exhilarating effects enjoyed in "breaking a lance" in this arena of conflicting ideas and interpretations. The Conference as a whole serves as a sort of group project in creative thinking in which ideas are clarified, points of view contrasted and intellectual ventures of faith undertaken.

Especially great are the benefits accruing to those who read the papers opening the discussions. Indeed, there is a tradition that to write a paper for the Spiritual Conference on any particular subject is to become an authority on that subject. There can be no doubt that the opportunity for creative self-expression which every year the Spiritual Conference affords our ministers and laymen is a most significant service to the life and growth of the Reformed Church.

Unquestioned factors in the popularity of the Conference have been the surroundings in which it is annually

held and the opportunities for fellowship and recreation it offers. The Academy at Lancaster, under the personal supervision of Doctor and Mrs. Hartman, is a most gracious host. The food is excellent. The nights are cool. The campus is lovely. The wide-spreading trees invite to rest. The associations are stimulating. The cost is nominal. Nothing is lacking to produce that consummation so devoutly to be wished and so seldom achieved—a perfect blending of rest, recreation and mental stimulus in the formation of an ideal vacation. Here, far from the madding crowd, the world's contradictions are resolved and its problems, if not cleared away, are at least limned against the sky. Here the perfect tale is told, care takes wings and good fellowship is supreme.

The possibilities of this year's Conference, July 30-Aug. 3, are well indicated by the topics to be discussed. Who can resist the lure of such timely and significant subjects as the following? 1. "The Problem of Suffering and the Book of Job." 2. "The Changing Conception of God." 3. "The Message of the Pulpit for the Present Day." 4. "Is Christianity Socially Impotent?" 5. "The New Motive in Christian Missions." 6. "An Adequate Constitution for the Reformed Church." 7. "Marriage and the Future."

—W. F. K.

* * *

THE SILENCE OF JESUS ABOUT HEAVEN

Why should we think of heaven when we are told that Jesus said so little about it? He must have had a good reason for it. It is for us to discover it. Mortal man is so taken up with the things of time and sense, here on earth, that he does not have the time nor the sense to reflect on the goal and reward of every true and noble life,—Heaven. The end of human life should be just as real and significant as its beginning, and, as immortal beings, our destiny should receive the same solemn consideration as our origin. Biology is the science of life, and its proper study will direct the faithful student to life's exit as well as to life's entrance. It is a satisfaction to know, "How we came into the world," and it is no less so, "Whither we are going." Some people look upon the future existence with the same dread as they do on making a will. They fear death is at the door if they seriously consider the end of life, or if they dispose, by will, of their earthly goods. Both are a fallacy. A man is no nearer death for "setting his house in order," than he is by contemplating the realities of the future world.

Our Savior told His disciples many things, but He said

very little in regard to the future life. The Lord Jesus evidently meant to teach them and us a great lesson by His strange silence about heaven. There is a familiar proverb which says, "Speech is silver, but silence is golden." The grasp of the hand, the glance of the eye, the quiver of the lips often stirs us more than the peal of the trumpet. No word of mouth could have made such a deep and lasting impression upon Peter as the *silent* look of Jesus.

Let us ever remember that the Bible is not a full or final revelation of God and of the eternal world. Jesus said, "I have yet many things to tell you, but ye cannot bear them now." St. Paul knew this for he wrote to the Christians of Corinth, "*Now* we know in part, but *then* shall we know even as also we are known." Only truths essential to salvation are given to man. Much was left to inference. It is God's glory to conceal a matter. Secret things belong to Him. We are to walk by faith and not by sight. The Great Teacher Who came from God did not say to His disciples, "Believe in the future life and accept the promise of heaven," but "believe in Me." He is the essence of all saving faith, and they that trust in Him shall know the truth, and be freed from the limitations of the man who walks by sight only.

The words, "If it were not so, I would have told you," are the answer of Jesus to the inquiring soul, "Is there a heaven?" They were spoken to His chosen followers a few hours before His death on the Cross. Hope, the quest of their hearts, had taken wings and flown away. Despair had laid hold of their souls and made everything appear dark and sad. It was then that He gave them the most precious promise of a glorious future: "In My Father's house *are* many mansions; if it were not so, I would have told you. I go to prepare a place for you."

The silence of Jesus about heaven *reveals the reality* of heaven. Why then should we doubt it? If we believe in God, let us also believe in the Son of His bosom. He came forth from the Father in heaven to tell us of God's love, and the way to live it. By His life and teaching He gave humanity a new hold on the future life. He Who knew the secrets of the heart and the emotions of the soul, could not permit any one to pass out of this time-world into a hopeless eternity. The fact is there is a home for the soul, prepared in heaven! If it were not so, Jesus would have told us. The normal mind accepts this truth. The heart believes in a future life. The soul pants for the springs of immortality. Death is not the end of life, but the gate to endless bliss. The Lord will satisfy these quenchless hopes; these undying instincts in man. From the myriad graves in God's acres all over the world, there arises the chorus of silent voices:

"Thou wilt not leave us in the dust;
Thou madest man, he knows not why;
He thinks he was not made to die;
And Thou hast made him; Thou art just."

The silence of Jesus about heaven reveals the *present incapacity* of man for heaven. Why do we know so little about the heavenly home? Why did the Savior say so little about the future world? The answer is found in His own words, "I have yet many things to say unto you, but ye cannot bear them now." "The Teacher is all wise, but the learners are weak. The Teacher is *so* wise that He will not give them more than they can well receive." Our imperfect knowledge of heavenly things is not the fault of Christ, but it lies in our own imperfect nature. We lack the capacity, the fitness for a full and final revelation of the things of God. Jesus said, "If I have told you of earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?" Heaven has a language all its own. We are like little children, learning only the rudiments of the life in heaven. This world is the school of discipline, in which we are preparing for the spiritual temple, not made with hands, eternal in the heavens. We live in a state of *becoming*, "am werden." Life is a probation. If we knew all; if everything were made plain to us now, there would be no room for the exercise of faith, patience, and hope. Our circumstances in life are

meant to call forth all our powers of mind and heart, to give full scope to our normal nature, and to bring out our whole character. Here and now we find need for the anchor of hope and the cable of faith "which entereth into that within the veil."

The silence of Jesus reveals the *indescribable splendors of heaven*. The veil between us and heaven impresses us with a profound sense of its glory. Heaven is unknown to us because it transcends our mortal vision, not because it is unreal. "Eye hath not seen, nor ear heard, neither have entered *into the heart* of man, the things that God hath prepared for them that love Him." The unspeakable joys of the future life, the indescribable beauties of heaven, should stir our feelings, enlarge our hopes, and strengthen our faith in the life of the world to come. The silence of Jesus about heaven is the most glorious description that could be given of it. It is the height of the mountain that causes it to be lost in the clouds. It is the brilliancy of the rays of the sun that dazzles the eye. What an inspiration in the very thought, that *thought itself* cannot scale the heights nor sound the depths of heaven, the eternal home of the soul,—it passeth all understanding.

As the frail children of earth, we know enough about heaven and the future life to make us hunger and thirst for it. Jesus has left us His word to guide our feet into the path that leads to life eternal. Heaven must begin here while we live in the body. The school is the earth. Jesus is the teacher. The course of study is the Bible. The exercise is the daily discipline of life. Death is the day of graduation. The reward is glory.

—ALLEN R. BARTHOLOMEW.

* * *

THE UNEMPLOYED

Among the many rather pathetic scenes that one looks upon in a big city, are the crowds gathered in front of the Employment Agencies morning after morning, scanning the bulletins in the hope that they may find employment suited to their strength and qualifications. Each weekday morning I pass a number of these agencies and generally find large groups of men—sometimes women—looking for work. This morning a larger number than usual of men were reading a fresh bulletin, inviting day laborers to join others who were about to leave the city to work on the Public Highway. Good wages, good meals and steady employment were promised.

As I hurried along to my office I pondered somewhat after this fashion. Is not this, after all, nothing more than a modern setting of our Saviour's parable in which He asks the question, "Why stand ye here all the day idle?" The answer, "No man hath hired us," would be about as truthful as it was when Jesus questioned the men. Perhaps then, as now, many had been employed but were faithless and lost their jobs. Perhaps there were some who had been very faithful, whose services were no longer required. At all events, there were multitudes then, as now, who were unemployed and were seeking employment.

Again I thought—would it not be worthwhile for the Christian Church to open employment agencies and set out daily bulletins on which specific work would be indicated, vacant positions stated, into which the unemployed Church members might be inducted and the waste congregations of the Church of the living Christ, be made to blossom as the rose, and bear fruitage, at least fifty, if not an hundred fold? If statistics are to be believed, there are 75 Church members unemployed where there are only 25 in active service in each congregation. If this is true, it is in order to ask the question—Who is responsible for this distressing condition? Are these unemployed seeking employment or are they careless and indifferent, without any interest in the work of the Church or care for their own personal salvation?

It is said that a successful business man, who had for many years been an indifferent member of the Church, suddenly grew interested and active in many phases of the

congregation's activities. When asked what had happened to work such a radical change in his religious life, he answered: "For many years I had been living in the Lord's vineyard, just eating grapes. I realized that now, if ever, the time had come when He demanded that I take the hoe, dig and cultivate in His vineyard, so that when He came again, He might find me worthy of the 'well done.' For 'good wages, good meals and steady employment,' where can men and women find a better Master than the Lord Jesus? For good meals, food that will nourish for time and eternity, where can they find it in greater abundance than in the Lord's house and at His table? For steady employment, no greater opportunities than those offered in the vineyard of the Lord. As to the wage, we have His word of promise, 'Whatever is right, that shall ye receive.'" —A. M. S.

* * *

IS OUR SENSE OF LEADERSHIP DULLED?

The Reformed Church has had a fine appreciation of the necessity of a trained minister as leader of the Church and of the influence of the trained laymen upon society. Hence the Theological Seminary and the College. For a while the importance of the teacher in the local Church School was lost sight of, but this deficiency is rapidly being met as far as the service of volunteers is concerned. But we are slow, very slow, in seeming to realize that a group of volunteer teachers without skilled local leadership can never build a real school of religion. In this respect our sense of leadership is dulled, for our forbearers one hundred years ago had it and we have lost it since. In addition we seem to be unaware that the complex task of the Twentieth Century Church can not be performed by one man or minister as was the case fifty years ago.

The average consistory and congregation is surprised at the pastor who asks for trained, paid help to aid him in carrying on what he conceives to be the task of the Church today. They will reply to his request in some fashion like this: "We have never had more than one person;" "That is what we thought we called you to do;" "You will have to show us."

Then also we are too far behind some denominations in respect to a multiple ministry. In the large cities the larger denominations can muster together dozens of directors of religious education. We have but five such full time positions in the entire denomination. Even part time religious workers are comparatively few and these are placed chiefly by the Board of Home Missions and under protest at that, by fully established Churches. Many ministers, not necessarily old in years, but seemingly dull of vision, share this antipathy to an increased leadership.

The bright side of the picture and paradoxically also its tragic side at present, is the alert attitude of our youth regarding the place of leadership. Bright, because so many are willing to prepare for leadership and tragic because the Reformed Church utilizes so few of them when they are ready for service.

Each year graduates of our Philadelphia Training School for Christian Workers are forced to take positions in the Presbyterian Church because there are no openings for them in their own Church. Some of our best young men have been lost to the Reformed Church in this way. Two of the finest at this moment are seeking positions in the Reformed Church and will probably have to go elsewhere.

Among the graduates of the Boston University School of Religious Education and Social Service this year ten were members of the Reformed Church. As far as we may have been able to learn only one of these has succeeded in securing a position in the Reformed Church. Many promising graduates from other institutions appeal to us in vain. It is little less than a catastrophe that these fine young leaders should be lost to the Reformed Church at a time like this, when they are needed so much.

But what is to be done about it? Some assuming that the supply exceeds the demand have advocated, "Stop challenging young people to enter these professions";

"Stop stressing the introduction of religious education into the higher institutions of learning." If the small number of applicants for such positions in the Reformed Church constitutes a surplus for us, so much the worse for our dullness. Dr. Athearn of Boston University has just published figures to prove, that instead of there being a surplus the demand for leaders of this type by far exceeds the supply. The graduates at Boston numbered 92, 102 and 97 respectively during the past three years, while the requests for their services were, 189, 230 and 282.

In the face of such facts, if the way out of the difficulty is to stop training, then better say to our young people having the promise of leadership, "there is your hat, don't leave, but really there's no place for your like in the Reformed Church." If that is to be the answer, then let us give up our dream of the return of a real school of religion in the local Church, that will train a new generation equal to the larger task of the Christian Church. Surely this is not the answer of the Reformed Church to Christ's challenge: "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."

There is a better way. The only way is to conduct our work in a Christian fashion, pray for laborers and send them out to work. The Reformed Church is yet to come into possession of her real educational heritage.

Owing to the dreadfully serious consequences of thus losing our oncoming leaders at a time like this, the writer, on a certain occasion recently, advocated the inauguration of a new kind of campaign. This time not for money, but a well organized publicity campaign; for the purpose of arousing the Reformed Church out of its dullness and seeming failure to appreciate the fact that our very life and growth in the future depends on putting these young leaders to work in their own Church. And lest the campaign result in a mere "talk fest," let us set as our goal and plan steadily to realize it, "At least one professionally trained leader in every Church by the side of the pastor, or one for each group of smaller, weaker Churches." Put this consecrated force of leaders back of the Church's program with a challenge to the equally indispensable army of volunteers to do their part and we will soon take on the semblance of a Church militant against sin and in love with the God of righteousness. This might well constitute one of the major tasks of the Board of Christian Education that is to be.

—C. A. H.

* * *

"THOU FOOL"—

The writer of this brieflet has recently learned of the decease of a former parishioner. As he was well along in middle life thirty years ago, he must have been in the later eighties at the time of his departure. He was a man of sterling integrity, an accomplished scholar, highly esteemed in the community. For many years he occupied a responsible position on the bench, and, though eccentric, was universally held in honor. His wife was a beautiful lady, but for some reason, not known to the writer, they lived apart most of the time.

This gentleman dressed very plainly, lived very simply, and evidently spent very little upon himself. It is reported that he remitted to his wife, for her maintenance, the immense sum of twenty-five dollars monthly. He was not a member of the writer's Church, though holding a membership elsewhere, but he was a regular attendant at the Sunday services, and probably contributed something annually towards their support, but the present writer never knew of his contributing anything for any purpose—for the poor or other worthy cause; he may have made such contributions, not letting his left hand know what his right hand was doing!

"And the rich man died," and when they opened one of the strong boxes containing his treasures—reports as to other strong boxes have not reached this deponent—they found in it *one million dollars* in bonds! He left no will, and as he had no children, it is presumed that the poor wife will inherit those bonds, and all other "appurtenances" that he was compelled to leave behind as he went away.

When I heard of his decease, I involuntarily made use of the words found in the caption to this brieflet—"thou fool!" All his long life he was heaping up riches upon riches, but to what end? He received no benefit from his large holdings, living as he did a life of penuriousness. What might he not have done with his great resources for the welfare of humanity! He might have built and endowed a college; he might have planted Churches in needy places, in America, in China, in Japan, in "darkest Africa;" he might have endowed hospitals; he might have made his dollars evangelists to proclaim the gospel to the nations; but he did not do any of these noble and beautiful things. "And the rich man died and was buried!" "Thou fool!"—"So is he that layeth up treasure for himself, and is not rich toward God!"

—G. S. R.

* * *

The Parables of Safed the Sage

THE PARABLE OF THE CUP AND THE OCEAN

I was at an University Club in the Woods, and some people there I knew and some I did not know. And one of the men I knew brought another and introduced him, and he who was introduced said, Hail, Safed, for I have long desired to meet thee. Thou hast lived long and well.

And I said, How long I have lived is a matter of Record; how well is a matter of Opinion.

And he said, At least thou hast learned Wisdom, for we Live and Learn.

And I said, So I have heard, but Living and Learning are two different matters, and there is no Fool like an Old Fool.

And he said, Doth not wisdom come with Years?

And I said, It is not quite impossible.

And I said yet more, A certain man took his Cup and went to the Shore of the Sea and filled his Cup, and turned his back, and soon was out of sight of the Sea. And all the Water that he then could discover was in his Cup, and he said, Behold the Ocean.

And I said, Men go to College and they go through life and make the same mistake. For we do not know one millionth part of one per cent of the Knowledge that exists. And the wisest man knoweth so little more than the man of folly that it might almost be said that his Wisdom consisteth in this that he knoweth better than to think that he knoweth very much. However, the Ocean in the Cup is as truly Ocean as that in the Sea, where there is of it. Even so, as I believe, is the Soul of Man a very small cupful of the Life of God.

And he said, What hast thou learned in the years of thy life that would profit thee and modify thine Approach to Life if knowing it now thou couldst Live thy Life again?

And I said, I have learned that there is more to be said on the Other Side of almost any question than I once thought Possible.

Dr. Irvine's Last Baccalaureate Sermon

Text: Galatians 6:8 (part)—*He that soweth to the Spirit shall of the Spirit reap life everlasting*

The Baccalaureate Sermon by the Head Master, the late DR. WILLIAM MANN IRVINE, on June 3rd, in the Mercersburg Academy Chapel, to the Class of 1928 and Hon. John S. Fisher, the Governor of the State, was one of the most forceful ever delivered by him. The complete sermon follows:

In the main entrance to the Cathedral at Milan are three doors. Over each door is an inscription. Over the first door is carved a wreath of roses and the inscription: "See what pleases is but for a moment." Over the second door is carved a cross and the inscription: "See what troubles is but for a moment." Over the third door is the inscription: "That only is important which is eternal."

Natural values shrink—they often become a total loss. Spiritual values do not shrink; they last through eternity. St. John knew this and he wrote his entire Gospel around the phrase, "Eternal Life." "The Arabian Nights" with magical effect teaches that man is greater than his conditions and this life is an endless life. Dante, one of the three greatest poets of all time, saw this truth very clearly and he said that this world and the next are both equally real and are both one world.

As I preach to many of you for the last time, I wish to make clear to you that of all the arts your life is the finest and that with this ideal of Eternal Life you have a great destiny. Your life is your own. It is not an idle dream, but a solemn reality. It is all you have to confront eternity with. And, as our text intimates, your ability to enjoy eternal life, or even to receive it, will depend entirely on the quality of your life. I wish to emphasize a few things that come to mind.

1. In making your life of the highest quality you will find that **between you and your ideal there will always be a cross.** Perfection has its first step in an ideal, its next in a struggle. Goethe in speaking of a certain character says: "At the circumference of his soul were frivolity, sentimentality, insincerity; but at the center, waiting to have him, was an instinct of self-mastery, a feeling that life is a great

thing, a high thing, a deep thing, a divine mystery, and that the work of life is to perfect the soul."

When men fail it is because they do not do the hard thing. They take the easy course and it brings them to the wrong goal. Macbeth is undoubtedly one of the greatest tragedies ever pictured in literature. What was the matter with Macbeth? He debated and hesitated and then said he would take a chance, that there is no hereafter. No man with that ideal at attitude has ever made a success of life.

It is the hard thing which is necessary in life or in art. I went into the studio of one of the greatest American sculptors. He and his two assistants were modeling

a group of twenty or more figures of heroic size to be cast in bronze. Tons and tons of clay had to be used and every fragment of the clay had literally to be pounded and worked by the human hand. The preparation of the clay, piece by piece, as it is placed in the statue is so exacting that no mechanical device has been able to do it. A great sculptor must have great physical endurance before he is able to mould his ideal and give it form in the eternal bronze. It is the cross between the sculpture and his ideal in the finished statue.

The hero, the real man, must be an oak, rooted deep and arms out for a thousand years. He must realize that difficulty is always an element in immortality. But you, as boys and as men, are not mere automatons moved here and there by fate. You have free will. You can choose. You are like Adam and Eve on leaving Paradise. The great poet says of them: "The whole world was all before them where to choose." Aye, that's the trouble. So many people do not lack wisdom; they lack will. They make the wrong choice.

Anatole France tells a story of God and The Devil in conversation. They speak of a certain beautiful young girl. God says: "How did you dare to tempt so lovely a creature as that?" The Devil answers: "She came on to my ground!" Don't go to questionable places, nor do questionable things! The compass which guides you when you cannot be seen and the stars are obscured by clouds or fog is your conscience. A compass may be diverted and lose its polarity. In a certain ship a sailor's jack-knife was stuck into the binocular, i. e., the part which carries the compass, and the ship was diverted and wrecked. The knife beat the heavens and the stars. So, a little sin can sear your conscience and wreck your life. Life meant one thing to George Washington and

COMPENSATIONS

The long, painful hours of illness
Leave you broken oftentimes, and
spent,
But they mellow the heart toward
your fellow-men—
Was that perhaps why they were
sent?

The loss of a dearly beloved one,
Leaves you helpless with grief for
awhile,
But later, it helps you remember
There's someone who's needing your
smile!

When love has been proven unfaith-
ful
And dear cherished hopes lie dead
It hurts, but you'll soon forget it
If you help others build hopes, in-
stead.

—Grace H. Poffenberger.

another to Aaron Burr, one thing to Christ and another to Judas. Why? All because of choice. Seneca, the old Roman, knew this great, elemental fact of life and he said: "The greatest man is he who chooses right with invincible determination."

"To every man there openeth a way and ways, and a way,
And the High Soul climbs the High Way,
And the Low Soul gropes the Low,
And in between the misty flats,
The rest drift to and fro.
And to every man there openeth
A High Way and a Low; and every man
decideth
The way his soul shall go."
(John Oxenham.)

II. The Way to Eternal Life is by Loving Service.

A great American says: "Love is not getting but giving; love is not a wild dream of pleasure and a madness of desire. Love is goodness and honor and peace and good living. Love is the best thing in the world and the thing that lives longest." (H. van Dyke). The proof of love is service. That's the reason a mother's love is the finest thing on earth. That's the reason a mother stands next to God Himself—above every other earthly person. She represents God on earth by her loving service. It isn't wealth or power or position that counts most in the records of heaven, but consecrated, loving service.

The loving service may be very humble and yet of the highest quality. My heart rings for joy when I see a certain group of three of the smaller windows in this Chapel speak of humble but loving service; and all three of the windows have to do in one way or another with mothers. One window is in memory of a Mercersburg boy, who died at the head of his men in a charge. The window is the gift of his now sainted mother, the wife of a blacksmith. The second window was given by a Mercersburg boy in memory of his mother, the wife of a stone mason. It was her loving service and fine motherly teachings that started him to become the upstanding man that he is. The third window is in memory of a Mercersburg boy, who won our country's highest military award, and his mother, to whom more than to anybody else, he owed his sterling, manly qualities, helped to support the family by going out to work by the day. The Loving Service, for which I am appealing to you, deep down in the hearts of man, is the most admired thing in all the world. It is the mark of every real hero.

Father Damien with the lepers on the Island of Molokai. Before he came there was no doctor among them. They were without authority or moral restraint. They lived together in grass huts. There was no Church on the island. Father Damien consoled the dying hours of 2,000 lepers, he

brought them a Church and a library; he built for them whitewashed cottages and showed them how to plant gardens; for eleven years he was the only clean man in all that crowd of rotting men. Then the disease smote him and the sacrifice of the man was complete. After four long years of agony, to use his own expression, he "toiled up his Golgotha." On a spring day in 1889 the welcome angel of death came. Many had never heard of him. But when he died every paper in the civilized world told the story of his life and a wave of profound emotion stirred the hearts of the nations. You cannot hide the man who serves. Self-sacrifice is a sure certificate of greatness.

It is Sir Wilfred Grenfell, graduate of Oxford, refusing to practice medicine in his own England, where wealth and position and fame were assured to his great talents, and consecrating his skill and life to the healing of the bodies and souls of poor people of the Labrador Coast. Facing toil and hardships? Yes. But accounted by the men of his own generation as a real knight and a perfect representation of The Christ.

It is William E. Hoy, a Mercersburg alumnus, founder of a college in Japan and founder of a college in China. The last thirty years of his life were consecrated to China and then when the Revolution came he was compelled to leave, dying of a broken heart on the Pacific Ocean while returning home. Like the Christ, he was driven out by those he came to serve.

The epitaph carved on the tomb of Chinese Gordon in St. Paul's Cathedral in London carries a challenge to every one who reads it: "Who at all times and everywhere, gave his strength to the weak, his substance to the poor, his sympathy to the suffering, and his heart to God." Eternal life comes only to those who serve.

III. God is always in the idea of immortality.

That is the thought which Christ tried to make clear to the rich young ruler. He said to Christ: "Good Master, what shall I do that I may inherit eternal life?" Jesus answered: "Keep the commandments, sell your goods and give to the poor," but that was not all—"Take up your cross and follow Me." "Follow Me!" That is the most important part. You cannot get to heaven simply by selling your goods and giving them away. If a man kept all the commandments perfectly he could have eternal life, but you can't keep all of them perfectly without the help of Jesus Christ.

Tennyson, in his last illness, said: "I should be sorely afraid to live my life without God's presence, but to feel that He is by my side now, just as you are now, that is the very joy of my heart."

"Some men live near to God, as my right arm

Is near to me, and thus they walk about

Mailed in full proof of faith, and wear a charm

That mocks at fears and bars the door on doubt,
And dares the impossible."

Young gentlemen of the Class of 1928:

As I speak to you for the last time in our beautiful Chapel I want to leave with you one thought that you will never, never forget. It is this: Every man owes it to the world to contribute a noble life. "A man may dwell so much on the mortal side of life that he may forget his own immortality." That is why Esau sold his whole future for a minute's enjoyment.

I want you to think not so much of the length of life as of its nobility. What you have gotten here in athletics, or music, or oratory, or scholarship are all passing things. Everything you can see with your eye is temporary. That is why Christ did not speak of such things in the Sermon on the Mount. He spoke of the things that endure through this life and through the next world:—humility, patience, sympathy, courage, love.

Our ideal is that you be made perfect for the next life. Everything depends on what you do now. We are assured by good authority that "No man in any crisis shows a gift for speech, or action, or heroism, unless the germs of these things were already in him. Great moments do not put great qualities into the souls of men; they simply reveal what is already there."

Lying close to the idea of nobility of life is the idea of consecration. Consecration in your life may go back to a time when you did not even know the meaning of the word consecration. You will pardon a personal reference. Not so long ago my own mother, with whose 85 years "the shadows are lengthening in the west," told me that on the day I was born she consecrated me. I was her first-born son. She was poor, but she hoped that in some way or other I could be educated and should help to make the world better. It is one of the greatest joys of my life that I have tried to help answer my mother's prayer.

Each of you is the child of many prayers. Your mother, whether she be on earth now or in Heaven, wants you to be noble and true. Have you in Mercersburg tried to answer your mother's prayers? After you leave this place will you make your mother's prayers come true by carrying Heaven in your heart, by letting God do His utmost for you?

When they were excavating Pompeii they came across a Patrician mother who in all the terror had evidently saved herself. And then she went back to rescue her little daughter. After 2,000 years they found her with her arms about her beloved child, a perfect picture of mother-love. Our dear Saviour wishes to put His arms around you. May you let Him do it, and may each of you be God's good man.

Still Other Present-Day Theories of the Cause of Crime

PROF. A. S. ZERBE, PH. D., D. D.

The Glandular Theory. More recently there has emerged a new formulation of the cause of crime based on materialistic, physiological and glandular postulates. According to this largely neuropathic view, crime is a disease to be treated as a physician treats any other disease. The man who commits a crime is to be sent to a sanatorium, not to a prison. We are told that "criminal acts are the result of chemical reactions and wrongly functioning glands and that no individual, whether normal or abnormal, can escape the tyranny of his own cells." Wrong-doing "is to be completely accounted for

under physico-chemical laws."

In other words, it is at bottom the old problem of free will and determination (no free will), over which philosophers and theologians have wrangled for two thousand years, but a problem which, far from being purely academic, has now a momentous practical side. Since science no longer accepts the doctrine of free will, but substitutes the mechanistic and behavioristic theories, criminologists of a certain type also deny free will. Hence, is man, a person responsible for his acts, or is he dominated by his cells? Is he the victim of abnormal and poorly-fed glands?

Dr. Max G. Schlapp in a recent work on the subject roundly asserts that "There is an inevitable and causative connection between chemical imbalance and improperly functioning glands and those mental and moral deficiencies, which are the immediate causes of most abnormal acts." Dr. Schlapp is somewhat severe on the "modern man," but still more severe on the "modern woman." Though he ascribes the glandular deficiencies partly to industrial conditions, he traces the chief causes to the new kind of life of the woman of today, the increased strain on her nervous system (more easily shattered than that of

man), her varied activities in and out of her home, the competition of actual or potential mothers with men, "the feverish amusements and social competitions" of modern life, the movies and the card parties, all of which tend to "upset and ruin women for the purposes of maternity as much as working for their living." If therefore the ductless and endocrine glands could be properly fed we should have a normal human race; sin and crime would disappear. But where and how can the ambrosial nectar be gotten? No answer is forthcoming.

The Responsibility Theory. In direct contrast with Dr. Schlapp's contention, Judge Marcus Kavanaugh comes out in a book, "The Criminal and His Allies," based on many years' experience and observation, and claims that as a rule men steal and kill because they want to do so. He ridicules mercilessly the idea of irresponsibility and contends that, though criminals are sometimes below average intelligence, they are as a class no more deficient in mentality than those who enter college, conduct business and live upright lives. Not more than 12 per cent of those punished for crime are so low mentally that they cannot distinguish between right and wrong.

Kavanaugh holds, as the result of careful investigation that men are criminals of free volition and of an inclination to evil. Moreover, it is bad examples and the immunity from punishment that lead many men into crime. The short-weight grocer, dishonest promotor, fake book-agents, bootleggers, petty thieves, the Get-Rich-Quick Wallingfords, who escape punishment, have seared the public conscience to such a degree that crime is not regarded by many people as wrong, if "you can get away with it." It is the old Spartan idea that stealing is not to be punished, but only the being caught at it. Hence some one has said that Americans have added an eleventh commandment: Steal and murder, if you wish, but be sure to escape punishment.

Kavanaugh reveals that the "big" criminals are far from being mentally deficient. They are shrewd men, acute observers, frequently highly endowed mentally, and profounder students of human nature than the average arm-chair behaviorist psychologist. They plan with consummate skill, often baffling the most experienced detectives. Judge Kavanaugh quotes the following from a letter of an old criminal:

"I have been associated with some of the cleverest thieves in the country, but I have never seen anything wrong with their brain. I spent twenty years in crime; I was put through all kinds of criminal tests; I had my head examined and bumps were discovered for which any jury of phrenologists would readily have hanged me. I had the knee test and my toes were tickled with a toothpick, but I kept on stealing. However, about fifteen months ago I discovered that there was nothing wrong with my brain, as criminologists had stated, but the trouble was, my heart was wrong and when I got that right I never had any more desire to steal."

Despite the array of statistics from penal institutions, neurologists, neuropaths, glandular specialists and the Society of Sob Sisters, Kavanaugh marshals data to the effect that hereditary taint, bad environment, and a devilish nature generally, and not defective glands or inferior mentality, are the primary causes of the vast majority of crimes. In short, it is held that in the aggregate, the individual is free to choose his own course of conduct for good or evil, honesty or dishonesty, morality or vice.

Dayton, O.

Woodrow Wilson's Religion

IV—An Idealist in Politics

EDWARD H. COTTON

"You may pile up fortunes and dissolve them; but pile up ideals, and they will never be dissolved."—Wilson.

In a nation noted for its intensive political conventions, the year 1912 stands without parallel, because in that year were held three conventions, each pitched to the highest note in the scale of political maneuvering. The Republican convention, held at Chicago, was characterized by frenzy and riot. Taft was nominated for the second time, whereupon Roosevelt and his followers arose, left the hall, and met three weeks later at an assembly of their own, when the Progressive Party was organized. It is said that convention seemed a gathering of religious enthusiasts rather than of politicians hungry for political leadership. "We stand at Armageddon and we battle for the Lord," was Roosevelt's trumpet call to his followers.

The Democratic Convention at Baltimore was fired with the same high purpose. Extraordinary and violent scenes attended the defeat of Champ Clark and the nomination of Wilson. For seven days the delegates battled for their respective candidates, with Wilson well down on the list at first, but gradually gaining until he was easily nominated with 990 votes. It was not so much Wilson, Governor of New Jersey, who won; it was the trend of the current setting inevitably in the direction of liberalism in politics. Roosevelt had blazed the trail, and with his Progressives was still to fight for deliverance. Wilson was the only Democratic leader who adequately voiced the aspirations of the times. For that reason he secured the nomination, and not because the delegates were convinced of any extraordinary merit.

He followed the progress of the convention at his summer home at Sea Girt, N. J. Finally, his candidacy appearing hopeless, he turned to Mrs. Wilson, who was not controlling her disappointment, and remarked: "My dear, of course I am disappointed; but we must not complain. We must be sportsmen. After all, it is God's will; and I feel that a great load has been lifted from my shoulders."

We cannot understand Woodrow Wilson's accomplishments as President until

we get a glimpse at his idea of government and his hopes for the people of America and of other nations. He was elected President at the age of fifty-six. Long study had made him conversant with the theory of government here and abroad; but he had had only two years' actual experience. His traditions were all of the college and of the Church. He went into office with grand, exalted notions of what a Chief Executive of the United States might do, notions which excited plenty of grimaces and ridiculing from hard-boiled campaigners. He said that the high opportunities of the office had not yet been realized. Study had assured him there were but two theories of government, both simple; control by a body of "hand-picked trustees"; and control by governors responsible to the great body of citizens, whose interests and hopes they fully understood.

Wilson was to give democracy an entirely new interpretation. He was a thoroughgoing democrat; yet he declared that the democratic form was clumsy and slow, and that for speed, effectiveness, and force one must prefer a few skilled leaders equipped with great powers. "Democracy is poison to the infant, but tonic to the grown man," he exclaimed. And then he went on, "There is no permanent place in democratic leadership except for him who hath clean hands and a pure heart." The fact cannot be emphasized too often that Wilson was practically the only President who had made a lifelong study of civil government. He was well enough informed about the complexity of the administrative task to declare, "No man knows enough to comprehend the government of the United States." To him, America was "a great spiritual conception; a great enterprise of the human spirit. Live every day as if that were the day upon which America was to be reborn and remade."

There is probably no reason why we should declare that Wilson took his election more seriously than any other President. But he did take it seriously; and, being a master of expression, he told the American people, in his first inaugural ad-

dress, after Chief Justice White had administered the oath of office, just how he felt. But such exalted language must have had exalted impulse back of it. He said: "This is not a day of triumph; it is a day of dedication. Here muster, not the forces of party, but the forces of humanity. Men's hearts wait upon us; men's lives hang in the balance; men's hopes call upon us to say what we will do. Who shall live up to the great trust? Who dares fail to try? I summon all honest men, all patriots, all forward-looking men, to my side. God helping me, I will not fail them if they will but counsel and sustain me."

President Wilson had not long to wait before finding opportunity to prove whether his promises had been empty phraseology or genuine intentions. One month after inaugural, obeying the conviction that the President should read his own message to Congress. Mr. Wilson, breaking a sacred precedent which had prevailed since 1796, read to Congress his opinion on necessary tariff legislation. The remedies he proposed were "genuine and heroic." His proposal became law October 3, 1913. The act reduced duties from 40 per cent to 26 per cent on articles generally used by the people, and prevented manufacturers in the United States from combining and exacting prohibitive prices.

February 25, 1913, an amendment to the Constitution gave Congress power to levy a tax on incomes; a measure, of course, which aroused storms of criticism. Though no one suspected it at the time, this measure was to prove a chief means for raising the vast sums required by the forthcoming war.

Mr. Wilson's study of currency and banking had assured him that the United States needed a change in financial policy. Talk of change had been forward for a generation or two, but no one had done anything. The second measure we must carry through, the tariff being first, he had told his supporters in his inaugural address, is a sound currency system. June 23, 1913, one of the hottest days in Washington, a city known for sweltering heat, the President went before Congress and urged immediate currency reform to meet

expansion of business enterprise sure to follow removal of the encumbrance of a protective tariff. The result was the Federal Reserve Act, widely accepted, today, as one of the most beneficial policies ever adopted for encouragement of business initiative. Once the act became law, praises showered on the administration, coming, in not a few instances, from sources which had been in determined opposition. Patience, clear vision, and resolute adherence to his idea that government should serve the people won the battle. America could not have financed the World War with anything like the effectiveness it displayed had not the Federal Reserve Act been in operation.

Passage of this useful law was speedily followed by a Federal Farm Loan Act, under which farmers could, for the first time in United States history, negotiate loans on long terms. This rural credit legislation was worth \$66,000,000 yearly to the farmers of America.

The administration had made the nation gasp, first in the swift and radical tariff alteration, and second in the currency reform. But these were hardly circumstances to what was coming. Mexico, land of revolution, secret assassinations, and more or less lawless procedure, had long been a thorn in the flesh of the United States. In 1913 the pot boiled over. Mr. Wilson refused to recognize Huerta, president of the Republic of Mexico, on the ground that 80 per cent of the Mexican people had had no voice in his election and that he had secured office through assassination. President Wilson declared that every people had the right to determine the form of government it should live under. He replied to those who criticized his Mexican policy: "There is one thing I have got a great enthusiasm about—I might say, a reckless enthusiasm, and that is human liberty. . . . When some great dailies thunder at watchful waiting, my confidence is not shaken for a moment. I know the temper and principle of the American people."

Peace in America, he said, depended on the surrender by General Huerta of his

usurped power. He was resolved that Huerta should go. Thus he raised the embargo on shipment of arms to Mexico, and supported Admiral Mayo, commanding officer of the American fleet, in his demand that the insulted American flag be saluted. Huerta went. Then Francisco Villa, a free-lance who had fought every new president of Mexico, killed American soldiers at Columbus, New Mexico. Pressure was brought on the administration to declare war; but Mr. Wilson would not change his attitude of watchful waiting, though General John J. Pershing was sent in pursuit of the bandit. The reasons the President offered for his Mexican policy were somewhat out of the ordinary. "We have gone down to Mexico to serve mankind if we can find the way. . . . Fifteen million oppressed men, overburdened women, and pitiful children are in virtual bondage. . . . Why should we make war on them? We can triumph as Mexico's friend sooner than as her enemy." To American business men who had mining and oil rights in Mexico, he replied: "I am more interested in the future of oppressed men and pitiful women than in any property rights whatever."

Wilson's attitude in the Mexican business was idealistic, but it was not politic, and it was not distinguished for political sagacity. The time was not yet when so confirmed an idealist as Wilson could direct the policies of the United States and expect general approval.

Legislation was enacted freeing the people of the Philippine Islands from needless restrictions. Speaking of the attitude of the United States toward its dependencies, he remarked: "We must administer them (these islands) for the people who live there, and with the same sense of responsibility toward them as toward ourselves."

Woodrow Wilson would hardly answer to the Roosevelt declaration: "America first, last, and all the time! America, right or wrong! Always America! We are Americans!" He was not that sort of patriot, and had proved it in his management of the Mexican business. He was

to give more convincing proof in the matter of the Panama Canal Tolls. Mr. Taft's administration had passed an act exempting from duty vessels plying in the coastwise trade of the United States. The Wilson administration declared the act was in direct violation of the Hay-Pauncefote treaty which had asserted that American and foreign vessels should use the Canal on the same basis of payment. Wilson sustained the allegation, and won for the foreign ships. It was a distinct victory for the Wilson ideals, but one that added materially to the number of Wilson opponents, who believed the President was so obsessed with the rights of other peoples that he could not see the needs of his own. In reality, Woodrow Wilson would have made an excellent foreign missionary. He honestly wished to be an ambassador of good will to the nations. Later he was to be roundly accused of aspirations in the direction of a world dictatorship. As the narrative proceeds, and the intentions of Wilson unfold, the position of these critics will be better understood.

Woodrow Wilson was simply a nonconformist. He conformed to political and diplomatic traditions in nothing. He offended, and for the offense was broken on the wheel. Whether the punishment inflicted was just or unjust, one should not determine until familiar with all the facts. The duty of a biographer is to present these facts without prejudice, if he can.

Among Wilson's early expressions, the result of his studies in government, one happens on this phrase: "This country is going to have crisis after crisis. God fend they may not be bloody crises! But they will be intense and acute. No body politic so abounding in life, and so puzzled by problems as ours, can avoid moving from crisis to crisis." Little could he have realized then that he was to formulate a policy for the nation, and ultimately for a score of nations, in one of the gravest crises mankind has seen.

Already the armies were maneuvering for position.

(Next week: Chapter V, "The Crusader.")

Man

THE REV. JOSEPH YOST

Originally man was an evolution, says Science. Many do not consider development from lower forms of life, at all inferior to derivation from common clay—"the dust of the earth." Originally man was a creation, says Revelation. While the painstaking search of the sincere evolutionist for the so-called missing link between the anthropod and the anthropos continues futile, there be some, who still believe the Bible to be, or at least, to contain the Word of God, who prefer the sure word of the Omniscient to the dubious word of the Scientist.

What is man viewed from the standpoint of his origin? The Psalmist says: "Thou hast made him to lack but little of God." This is the correct rendering of the phrase which the King James version of our Bible translates: "Thou hast made him a little lower than the angels." It is the very word used in the first verse of the first chapter of Genesis: "In the beginning Elohim created the heavens and the earth." The word Elohim is derived from a Hebrew root implying strength. Elohim is a plural form—a plural of majesty, say the scholars. The Translators presumably thought the strong ones to be angels, for that is the way they render the phrase. The Genesis story says: God created man in His own image. In the image of God created He him. And the Lord God (Jaweh Elohim) made man of the dust of the earth, and breathed into his nostrils the breath of life and man

became a living soul. "Thou art the Potter, we are the clay." The vessel was marred outside of the hands of the Potter. Sin entered to disfigure the perfect work of God's creation. God saw that things were very bad down here. And He said, "I will send My Son. Through Him I'll show how sons of men made in the divine image may become sons of God. How the image marred and defaced by sin may be restored." Jesus succeeded, and is succeeding remarkably well, as thousands of redeemed lives bear witness to His energizing, transforming, vitalizing power, as He is changing in those who will permit Him, the hold of every evil, and unclean, and hurtful thing into the temple of the living God.

What is man in comparison with nature? The wind may lift him off of his feet and carry him precipitately to irremediable destruction. The earth may open and engulf him in its yawning abyss. The volcano may become active, eructate a stream of molten lava and bury him beneath its debris. He is a seemingly powerless creature amid the blindly powerful forces of nature. And yet is he superior to nature. He harnesses the lightning and electricity lightens his home, and lightens his burdens, electric washers and sweepers and irons aiding him in his work. He restrains the water and through gigantic systems of irrigation makes deserts to rejoice and blossom as the rose.

What is man in comparison with ani-

mal life? He fears to beard the lion in his den. The panther and the wolf and numerous other animals, met with him in the way, strike terror to his heart. He isn't nearly as strong as the ox, nor as cunning as the fox, nor as swift of foot as the gazelle. And yet, "Every kind of beast is tamed, and has been tamed of mankind." Only in one particular is he found lacking, "the tongue can no man tame. It is an unruly evil full of deadly poison."

What is man in comparison with the heavenly bodies? It was a contemplation of the starry worlds, for the question follows the meditation: "When I consider the heavens the work of Thy fingers, the moon and the stars which Thou hast made," that led David, or whoever wrote the psalm to ask, "What is man that Thou art mindful of him?" Our world is but one of many whirling in illimitable space. Our earth is small when compared with other heavenly bodies. Indeed it is one of the smallest planets of our own solar system. And in the universe of God there are many systems, one star differing from another in size and in glory.

What is man viewed from the standpoint of his eternal destiny? "Dust thou art, to dust returnest, was not spoken of the soul." "The soul immortal as its sire can never die." Man made in the image of His Maker was made for a destiny higher than any of earth. The eternal in man will withstand the ravages of time,

and endure the bliss or misery of eternity. "He that liveth and believeth on Me, though he were dead yet shall he live. And, whosoever liveth and believeth on Me shall never die." "This mortal," the Apostle assures us, "must put on immortality."

What is man? "A man," says the Word of God, "is more precious than gold, yea than fine gold, even the choice gold of Ophir." "An honest man," sings the poet Pope "is the noblest work of God." "What a piece of work," exclaims Shakespeare, "is man! how noble in reason! how infinite in faculty! In form and moving how express and admirable; in action how like an angel, in apprehension how like a God! Our appreciative spirit accords a hearty welcome to the words of

Holy Writ frequently found between pictures in medical works representing the marvellous nervous system. "How wonderful are the works of God. Man is fearfully and wonderfully made."

What is man viewed from the standpoint of his possibilities? Who shall define the boundaries of the human intellect? What stores of knowledge, of history, of philosophy, of science, of biography, and of poetry it is capable of containing and retaining. Of Horace Greeley the wizard of Journalism it is said that he never forgot a face or a name. Was it Bryant or MacCauley who once said that with little effort he could recall every line he had ever written?

Consider man's accomplishments in the realm of invention. He has summoned science to his aid, and the world lies before us on the printed page at the breakfast table. By means of the telephone and telegraph time and space are practically eliminated. The wizard of Menlo Park has even succeeded in reproducing the human voice and we may hear—if we are fortunate enough to possess a graphophone—the artists sing and the orators speak for us in the quiet of our own cozy homes. And what shall we more say, for the time would fail us to speak of the marvels of radio, etc., etc. It does seem that present day inventions are but the indices of greater marvels yet to be accomplished in the prolific field of human ingenuity.

Scranton, Pa.

My Faith and My Hope

A. E. TRUXAL, D. D.

XI—ON THE HOLY SPIRIT

There is a Holy Spirit—the Spirit of God. We speak of the Father, Son and Holy Spirit. In the King James version of the Bible the Spirit is called the Holy Ghost. Consequently that is the name employed in the Rubrics, hymns and prayers of the Church. But the English language has undergone many changes during the last 300 years, and Holy Spirit seems a more befitting name than Holy Ghost. The late revisers of the Bible have dropped the words Holy Ghost entirely and employed Holy Spirit instead. Theologians teach that the Godhead is a Trinity, Father, Son and Holy Spirit; three persons in one Godhead. God manifest as Father and Creator, God manifest in the flesh as Son and Savior, God manifest as Holy Spirit and Sanctifier, are facts which we are justified in accepting by divine revelation. That any one is able to analyze the constitution of God I very much question. That there are three separate and distinct persons united in one Godhead seems to me like a philosophical speculation which any one may accept as true if the demand of his mind and heart constrain him to do so; but I do not think it ought to be imposed on every one as an essential article of the Christian faith. It is true that God has revealed Himself as Father, Son and Holy Spirit, but that is something different from affirming that God in His Own Being is constituted of three persons: one in three and three in one. That sounds much more like speculation than revelation. Anyone who wishes may believe it, and yet one can ignore it and still be a good, true and faithful Christian.

God Works By His Spirit

God deals with man by His Spirit. All communications between God and man must necessarily be of a spiritual nature. In times past God worked in the hearts of men and inspired their minds by the operation of the Holy Spirit. He does so yet. It is the only way by which there can be any communion and fellowship between God and man. God does not dwell outwardly with men. God in Christ dwelt upon the earth, but Christ has departed, the Spirit has taken His place. Hence we read: "These things I have spoken unto you while yet abiding with you. But the Comforter, even the Holy Spirit, whom the Father will send in My name, He shall teach you all things and shall bring to your

remembrance all that I have said unto you. Howbeit when the Spirit of Truth is come, He shall guide you into all truth." The redemption of Christ is made effectual for man through the activities of the Holy Spirit. If there were no Spirit to come to men from the Father and the Son, to be amongst them and in them, there would be no fellowship between God and man. Everything that God does for man is done by the operation of the Spirit. God does not come down to men, or call to them out of heaven. All the divine influence, light and power that are manifested and exercised in the world fall within the sphere of the Spirit's activities.

The Holy Spirit in the Believer

According to the Scriptures the Holy Spirit dwells in all believers, no doubt in unequal measure and for different purposes. It is sometimes supposed that God gave His Spirit only to prophets and apostles and holy men of old. But unquestionably holy men of later times and of all times are given the Holy Spirit to guide, enlighten and inspire them. In fact every believer when he strives to do the will of God and minister unto his brethren is not without the Holy Spirit within him. He is not conscious of God's Spirit working in the operations of his own spirit and does not attribute his doings to the divine Spirit, but that does not remove the fact that God's Spirit has been working in his spirit. The prophets in their day did not hesitate to recognize the presence of God's Spirit within them and to proclaim that God was speaking through them. When the teachers at Antioch laid their hands on Paul and Barnabas and sent them forth on a missionary tour they attributed their action to the Holy Spirit. When the apostles and elders at Jerusalem passed judgment upon a question of religious practice they said, it seemed good to us and the Holy Spirit to take action as follows. In Apostolic times persons were frequently spoken of as being "full of the Holy Spirit." From such statements one might suppose that the persons referred to were perfectly holy and righteous in their lives and infallible in their conceptions. But they were just like good men in every day. They had their frailties and shortcomings and were sometimes mistaken in their views. They had their differences and contentions and sometimes manifested bitterness of feeling. Yet in the midst of it all they

testified to the presence of the Holy Spirit and their dependence upon Him. Their testimony at times was so full and strong as to seem extravagant.

Were the Christians after the days of the apostles and evangelists deprived of the Holy Spirit? Were they without divine influence and guidance? Is the spirit no longer in them that believe? Are their bodies not the temples of the Holy Spirit? There are those who believe that teachers and preachers were not moved by the Spirit and no one has been filled with the Spirit since the beginning of the Church. But why this denial of the operation of the Holy Spirit? It may be admitted that the apostles and early Christians, because of the nearness to Christ and their vital connection with the founding of the Church, received a larger measure of the Spirit than those of later times. Their responsibilities were greater and needed more divine aid, and they were in a condition to receive more of the Spirit than those who came after them. Yet it must be true that the Holy Spirit is with and in them that believe to the end of time. He was given to abide forever.

I believe that today and in every day persons who sincerely and truly seek to do God's will are moved to speak and act by the Holy Spirit within. The Spirit is given to each Christian according to the work he is to do in the kingdom and the capacity he possesses to use the Spirit. I believe that there were men and women in all ages of the Church who were full of the Holy Spirit in the sense in which early Christians were. Some persons are called to high positions in the Church and some to humble positions. But each one as he faithfully and prayerfully performs the work providentially entrusted to him and seeks to co-operate with God is prompted and sustained by the Holy Spirit within him. When preachers of the Gospel call upon the people to repent of their sins, believe in the Lord Jesus Christ and follow Him they speak in the name of God and by the Spirit of God. When Synods take actions and make decisions for the welfare of the Church and the salvation of men, they can properly and in truth say, "It seemed good to us and to the Holy Spirit" to pass these judgments and issue these decrees. I believe in the abiding presence of God's Spirit in and with His people.

(To be continued)

Rural Leadership—The Situation and the Need

REV. MALCOLM DANA, D. D., *Director of Country Church Work of the Congregational Church*
Keynote address of the Austintown Conference, June 12, 1928

I. **Leadership**—It is generally conceded that the plight of the country is due to a lack of leadership. Genius and talent go elsewhere. They are not being produced at once. The country Church must make

bricks without straw. Nevertheless, a noted sociologist affirms that there is still enough potential leadership in the countryside which, if discovered, mobilized, trained and used, can solve every country

problem without help from the outside. This is the challenge to the country Church.

II. **The Situation**—The country Church is facing a changed and changing America.

Henry Ford was asked during the war what was coming after it. His answer was: "Only one thing is certain, and that is change." Filene, head of the great Boston department store, has written a little book, "The Way Out." In that book he says that "the business man who expects profits must be much of a prophet." He must approximate what business conditions will be 25 years hence and begin right now to readjust his policies and methods to meet them.

Jesus Christ is the same yesterday, today and forever, but times and conditions change. He must be made real in terms of today. His Church cannot merely glorify its past, or be static; it also must approximate a future 25 years hence. Old regions and old institutions must "come back" along new and modern lines. Ministers must be trained to use the tools of today and their elders must allow them to use these tools rather than those of 50 years ago.

Changing America—America is changed, and changing in many ways.

1. The rural population has decreased. 55,000,000 now live in cities and only 50,000,000, and less, in the country. America is no longer agricultural; it has become industrial. 27,000,000 people live on 6,000,000 farms today as against 32,000,000 three years ago. This is no mere matter of statistics. It spells a national peril. U. S. Commissioner of Education, Mr. Tiggert, has pointed out that Rome fell more because she became urbanized than for any other reason. An Englishman, at a meeting of the American Country Life Association, said that years ago England faced the choice as to whether she would become industrial and commercial or whether she would take proportionate thought for raising a sturdy yeomanry on the soil. "She

chose the former," he said, "and she is now on her way down." The great problem facing America is that of preserving a sufficient population on the soil, and with a diminishing quantity, that sufficiency becomes a problem of quality. Here is another challenge to the country Church.

The rural population is restless. 1,978,000 left the farm and 1,135,000 returned in 1927. Deducting the excess of births over deaths, the net loss was only 193,000, as against 600,000 the year before. But the figures reveal restlessness, shifting and change. The rural minister and his Church must know the causes and what to do about it.

The population of the countryside is altering. Dr. Galpin says that Protestantism has no program for two classes of people—the new American and the tenant farmer. And yet, who is to be the American of tomorrow? What is to be its Americanism? Both are destined to be a composite and a blend. Thirty-eight per cent of tenant farmers farm on the one-year basis. Theoretically, the local Church has only this one year to reach them. Here are two more great challenges to the country Church and to its leadership.

2. The ministers of the country Church are facing, in the second place, changed standards of living. The country is approximating the city. For this reason better ministers, programs and equipments are demanded. An era is ahead of "fewer and better Churches." This must come to pass for the sake of economy and efficiency, and for other and even better reasons. Churches are bound to decrease in number because they cost more.

3. A third condition which faces the rural Church is a changed economic and social practice. The era is one of co-oper-

ation and co-operatives. Mr. Bizzell, in the "Green Rising," says that this is one of the miracles of history. There are now 10,803 co-operatives with a membership of 2,700,000 and a volume of business of \$2,400,000,000. In the presence of such attainments the Church cannot be divisive. It must co-operate. Churches must include all and exclude none, placing the emphasis upon fellowship rather than upon doctrine. Where there is one Church in an area it simply must minister to every last person living in the area. To serve the mixed populations of today, Christians must somehow come together upon the basis of that elemental and fundamental religiousness which all peoples, races and creeds have in common.

4. A fourth change which the country minister and Church is facing today is a "re-discovery of the community." On the one hand, the gasoline transportation has enlarged the community from the one time radius of the team-haul to that of the automobile. This brings the Church into numberless competitions. But, more than this, the farmer has come to see that the end of all worth while effort is the building up of the community. He has discovered in common with the townsmen, what Dr. Galpin calls a "rurban" relationship. This means that town and country together make a community. Their interests are identical and each must work for the welfare of the other. The town becomes a service station to the open country. And, in the realm of religion, the "parish" must be equally co-extensive. As far out as the enterprising village or town business man goes to solicit trade, so far out the minister and his Church must go to minister to folks of the open country.

(Continued next week)

The First Prize Master Community In Nebraska

The Reformed Church deserves to know of the excellent work done by an open-country community in Nebraska, especially because our small local Reformed Church and her pastor played such a large part in its development. The community is the Honey Creek Community near Dawson, Nebraska, and the local pastor, to whom much of the credit for vision and leadership belongs, is Rev. C. J. Snyder. (Rev. Mr. Snyder recently took up a new pastorate at Mulberry, Ind.) This community entered into a Master Community Contest in the State, which was conducted by the "American Farming Magazine" in co-operation with the agricultural department of the Nebraska State University, and was granted first place in the contest, thereby winning permanent possession of a beautiful cup. How Honey Creek accomplished this praise-worthy feat is told by one of our Reformed girls of the community, Miss Florence Wittwer, in an article which appeared in the June issue of "American Farming." The article will appear in the issue of next week.

A personal letter from the President of the Honey Creek Association—Mr. Amos

Mendenhall—gives us further light on the source of leadership and vision of this community. In his own words: "First let me say that our Consolidated School is the real heart of the community; in its organization our interests became mutual. Soon after its organization, six years ago, it became evident that there was need for some organization to take care of the many phases of community life which the school naturally created. Of course, this called for leadership; this was found in Rev. C. J. Snyder. Some seemed to think that it was a Parent-Teacher Association that we ought to have. While no doubt a Parent-Teacher Association is a fine thing, it is not broad enough, although we were well aware that it was impossible to separate our school from community activities. We organized our Association to do not only the work of the Parent-Teacher Association, but anything that might be for the best interests of the community in general. Community Associations can not successfully operate under hard and fast rules; they MUST meet their own problems. While our school is young and our Community Association is young, their beginnings no doubt date back many years. We

have two little Churches out here on the hills, which were there when most of the now beautiful fields of ripening grain were virgin prairies. Let me tell you, Mr. Adams, when it is all summed up, that is the Secret! When people think right they begin to do right, so this is ALL the outgrowth of right doing after years of right thinking and living, and a few generations of that will work wonders. 'Seek ye first the Kingdom of God and its Righteousness and all these things shall be added upon you.'"

It has been the privilege of the writer to visit the community and these splendid people on several occasions and to view intimately their progress over the last six years. While there was evidence of remarkable accomplishments which were reported by the Department of Country Life from time to time, nevertheless, their recent accomplishment was a real surprise and delight to the writer. Their honor deserves our felicitation and their example should prove a real inspiration to other forward-looking rural Churches and communities. Congratulations, Honey Creek!

—Ralph S. Adams.

A Letter From London

BY ALBERT DAWSON

(A Rewarding Interpretation of Men and Events Across the Sea)

An interesting episode at the recent annual meeting in connection with the Unitarian Ancient Chapel of Toxteth, Liverpool, was the presentation of a flag of the Commonwealth of Massachusetts by the Rev. C. M. Wright, on behalf of the Laymen's League, of the first parish Church of Dorchester, Mass. Richard Mather, Puritan Minister at the Ancient Chapel,

1618-1634, was "silenced" for non-conformity by the Archbishop of York. He followed the Pilgrim Fathers across the seas, and was minister at Dorchester, Mass., from 1635-1669. A letter of thanks from the Toxteth congregation to the Dorchester League said the flag would serve to remind them of a common spiritual ancestry, of kindred aims and inspirations,

and of a fellowship which, rooted in the distant past, would always help to advance the cause of civil and religious liberty all the world over.

The amount received to date towards the appeal for £35,000 for the repair of Lincoln Cathedral is £6,785, the American Fund having reached £3,163.

(Continued on Page 19)

NEWS IN BRIEF

THE COMING CAR

Yes, it's coming, but you can help to hasten its arrival. As we go to press we lack \$132, and we cannot buy the car until every dollar of the estimated cost is in our hands. It's rather slow work just now, but you, dear reader, can help this by sending us your check by the first mail after you read this. Dr. Leinbach expects to be in his office August 4th. We can give him that pleasant surprise only by telling him the fund is complete. Make your check payable to Dr. Leinbach. We will take care of them pending his arrival. Thank you!

CHANGE OF ADDRESS

Rev. C. D. Kriete from 171 Webster St., Tiffin, O., to Shinchiku, Higashi Dori, Yamagata, Japan.

Letters received from Mrs. Mary B. Hoy in Norway, bring the news that she expects to sail for China about the middle of August.

Dr. J. Albert Beam will be the speaker at the Summer Missionary Conferences at Collegeville and Lancaster in place of Mr. Franklin T. Gwoh.

Rev. Maurice Samson, D. D., of Olivet Church, Phila., Pa., and his wife, will spend a 5 weeks' vacation on a trip to Alaska.

Rev. Dr. I. M. Schaeffer, of Ashland, Pa., has returned home after a delightful auto trip to Pike's Peak and Yellowstone Park. He traveled through 15 States and covered a distance of 6,827 miles.

Farewell services for Rev. and Mrs. Jefferson C. Glessner will be held in Baltimore in the Church of which Rev. Alfred Grether is pastor on Sunday evening Aug. 19th. An interesting program is being arranged.

Mr. Franklin T. Gwoh is returning to Yochow City, China, to help in reopening school work at Huping. It is hoped that several of our missionaries may join him and other Chinese teachers in the conduct of the work.

Rev. Oliver K. Maurer has resigned as pastor of the Linfield-Shenkel Charge to become the pastor of St. John's Charge, Red Lion, Pa. Mr. Daniel J. Kerlin, Pottstown, Pa., R. F. D. No. 1, is the chairman of the committee to secure a new pastor for the Linfield-Shenkel field.

Rev. Clarence Woods, of Columbus, O., had the pleasure of entertaining his friend, Mayor William Wood Glass, of Winchester, Va., who presented an especially designed flag (identical to the one bestowed on the city of Winchester, Va., by the municipal government of Winchester, England), to the village of Canal Winchester, during its recent centennial celebration.

Rev. Robert Thena, pastor, of St. John's Church, Bellefonte, Pa., received a big surprise when he received a Chevrolet Coach as the gift of the Brotherhood of the Church. N. E. Robb, President of the Brotherhood, made the presentation speech, which was replied to by Rev. Mr. Thena, who expressed his deep appreciation of the gift.

An Every Member Canvass was held July 22 in the Wooster Ave. Church, Akron, O., Rev. H. B. Diefenbach, pastor. \$10,000 was paid on July 17th toward the new site, making a total of \$15,000 paid and a balance of \$5,000. Although the contract calls for the full amount in 3 years time, it is hoped to raise the balance

within the next six months and the payment will have been made within a year's time. The pastor will deliver his farewell message on Sunday morning, July 29.

A "friendly vistingation" in behalf of the General Committee on Army and Navy Chaplains to army posts and Citizens' Military Training Camps in the First and Second Army Corps Areas is being made by Dr. Charles S. MacFarland, General Secretary of the Federal Council of Churches, and a chaplain in the Reserve Corps with the rank of Major. Dr. MacFarland has made a similar vistingation in several preceding years and has made important recommendations with regard to the development of the religious and social program in the training camps.

For the second consecutive year a very successful Vacation Church School was held under the auspices of Emmanuel, Trinity and Grace Churches, of Hanover, Pa. The school was in session for 4 weeks with a total enrollment of 422, and a staff of teachers numbering 15. Appropriate closing exercises were held on Friday evening, July 6. The main school sessions were held in Trinity Church and the Kindergarten Department met in Emmanuel Church. The activities of the school were directed by the pastors of the 3 Churches, Revs. Henry I. Stahr, D. D., M. J. Roth, D. D., and F. S. Bromer.

Rev. C. D. Kriete writes that, after a most delightful furlough, he is happy to be in San Francisco waiting for the "President Pierce," which will take him back to Japan. He drove to California from Tiffin, O., in his Whippet car, which he is taking to Japan, and had a most delightful trip, driving through the Black Hills, camping one night next to where President Coolidge spent his vacation last year, and travelling through Yellowstone Park. Rev. Mr. Kriete expected to sail on July 20 and will arrive in Japan about Aug. 6th.

Faith Church, Baltimore, Md., Rev. Roland L. Rupp, pastor, just closed a very successful Vacation School in Christian Living. The school ran for 3 weeks, with 100 children enrolled in Kindergarten, Primary, Junior and Intermediate departments. The pupil-centered program was used throughout. The intermediate department worked out a project entitled "A Christian Republic." 8 volunteer teachers served faithfully for the sessions of the school. Misses Marguerite Schmidt and Prosperine Massicott are representing this congregation at the School of Leadership Training conducted at Cedar Crest College, Allentown, from July 9 to 22. The expenses of one of these delegates is paid by the Sunday School and of the other by the Dramatic Club. The Sunday School enjoyed their annual picnic on Thursday, July 16. The pastor will be on his vacation for the last 3 weeks of August.

Rev. W. C. Beck, pastor of the Nescopeck, Pa., Church, and Mrs. Beck were given a pleasant surprise recently when they attended a meeting of the Good Fellowship Club of the Mt. Zion and Nescopeck Churches. More than 150 members joined in giving a surprise party for the pastor and his wife on the evening of June 9, the eve of the 12th anniversary of his present pastorate. As a token of the high regard and esteem in which the members of the congregations hold their leader, a check for a substantial sum was presented to Rev. Mr. Beck, who responded briefly, expressing his hearty thanks for the gift and the spirit in which it was given. Elder

J. A. Reader made a few remarks, Rev. H. I. Aulenbach offered the opening prayer of the program in the Church auditorium and Rev. J. N. Bauman spoke briefly of Rev. Mr. Beck. Misses Edna and Elizabeth Harter, Miss Mae Smith and John Bredbenner took part in the program which was followed by a delicious luncheon served by the Ladies' Aid Society.

The religious services sponsored by the Federal Council of Churches and conducted by the Greater New York Federation of Churches, broadcast from 2 P. M. to 6 P. M., on Sundays, offer a fascinating variety calculated to attract widespread interest. From 2 to 3 o'clock, a "Summer Radio Church" is on the air, with addresses by distinguished clergymen, and the other familiar parts of a religious service; from 3 to 4 o'clock the program known as "Sixty Musical Minutes" is presented. From 4 to 5 o'clock a "Question Hour" is conducted by Dr. Ralph W. Sockman, pastor of the Madison Ave. M. E. Church, and the radio audience is invited to send in questions for which replies are desired. An address by some outstanding speaker is given during the "Twilight Reveries" hour at 5 o'clock, and a program of religious music by the "National Choristers."

Rev. Charles S. Macfarland writes that he was in Corinth during the earthquakes which entirely destroyed this ancient and historic city. The Church of St. Paul (Greek Orthodox) was completely devastated, and the American Minister, Hon. Robert P. Skinner, expressed the hope that it might be rebuilt by American Christians. Greece was called upon to meet this calamity while the support of her many thousands of refugees was still a heavy burden. The Bishop of Corinth was in entire charge of the relief work and was handling it in a masterly manner, but it will be a long time before this ancient Church can be rebuilt unless help comes from the Christian people of America. Contributions can be sent to the Committee on Relations with Eastern Churches of the Federal Council, 105 East 22nd St., New York City.

Rev. S. Charles Hoover, pastor of Second Church, Harrisburg, Pa., was honor guest on July 8 at an anniversary celebration of his 25th year of service as a minister. The special service was held at the morning Church service. Mrs. A. G. Myers was in charge of the attractive decorations of pink roses and silver ribbon. Mrs. Susanna Brubaker made the address of appreciation for the Church and 25 members of the Junior Department each presented Rev. Mr. Hoover with a rose expressive of his years of service. The consistory presented him with a gift. Rev. Mr. Hoover came to Second Church 4½ years ago, having served at Lisbon, Iowa; Baltimore, Md.; Silver Run, Md.; Shippensburg, Pa., and Frederick, Md. In 1920 he served as supervisor of survey in the State of Arizona for the Inter-Church World Movement. Vesper services have been discontinued during July and August. A very successful outing was held on June 28 by the men of the Church.

In Salem Church, Hellers, Pa., Rev. H. J. Hillegas, pastor, Rev. Mark M. Wickert assisted the pastor in the Easter Communion service, which was attended by a large congregation. In the evening a beautiful Easter service was rendered. The Mother's Day offering of \$42 was given the Phoebe Home. The annual congregational meeting was held on Ascension Day; the treasurer reported contributions for congre-

gational purposes for the year had amounted to \$3,278, for benevolence, \$1,585. 12 new members were added. Holy Communion was administered on Whitsunday, with a good number in attendance. The collection on Children's Day was given to the S. S. Board. The pastor will take his vacation during the first 2 Sundays of August, when the Church will be closed.

Rev. H. Jerome Leinbach, pastor of the Schuylkill Haven Church, has been extended a unanimous call to assume the pastorate of First Church, Quakertown. The pulpit at Quakertown has been vacant since the death of Rev. E. O. Marks some months ago.

In the Church of the Incarnation, Newport, Pa., Rev. U. O. H. Kerschner, pastor, the work has been going along nicely. The Easter Communion was the largest during the present pastorate. The average for attendance during the 13 years of the present pastorate is 58% and the Communion attendance average, 93%. The financial record is splendid. During the annual session of Carlisle Classis, held in this Church, a bronze tablet was placed on the wall in memory of a former pastor, Rev. W. R. H. Deatrieh, D. D. Rev. Dr. Charles W. Levan preached the sermon and Elder J. V. Fickes, the oldest worker in the congregation, having been a member for over 70 years, and in the Sunday School over 80 years, unveiled the tablet. There was a large and appreciative audience present. It was during the 15½ years of Dr. Deatrieh's pastorate that the present beautiful Church building was erected. Carlisle Classical W. M. S. held their annual session in this Church. Summer Communion was held July 1, and in spite of a very warm day the attendance was large and the offering was \$249.

Election of officers, discussion of the program for the anniversary day, Aug. 30, plans for a picnic on July 27 at Carsonia Park. Reading, the selection of committees and hearing of reports, were the features of the annual meeting of the Board of Managers of Bethany Orphans' Home, Womelsdorf. The following officers were re-elected: Pres., Rev. Dr. C. E. Creitz; Vice-President, John N. Lawfer; Secretary, Rev. C. Harry Kehm, Supt. of the Home; and Treasurer, Attorney C. K. Derr. Thousands of visitors will be accommodated on Anniversary Day and one of the big features of the program will be a cantata to be presented by the children. Amplifiers will be placed on the grounds so that the program can be enjoyed from every point on the grounds. The committee of women workers also held their meeting on July 19 and planned to place extra tables to accommodate the guests for the chicken dinner. Articles are now being received for sale at the bazaar stands. Trains on the Reading will leave Slatington at 4:45 A. M., reaching Womelsdorf at 7:36 A. M., and Allentown at 8:00 A. M. and 8:37 A. M., reaching Womelsdorf at 9:41 A. M., and 10:48 A. M., respectively.

Arrangements have not been made by the Building Committee of Christ Church, Conyngham, Pa., Rev. Perry L. Smith, pastor, to get the erection of their new building under way. Mr. Francis Houseknecht, a contractor of Conyngham, has been employed to do the building. Work is to be begun at once. The building is to be constructed of brick veneer, is Gothic in design and will have, beside the Church auditorium, a spacious basement, with stage and kitchen, and a departmentalized Sunday School. Charles W. Bolton & Son, of Philadelphia, are the architects. The cost will approximate \$40,000. Since the loss of the old union Church building by fire last Dec. 15, this congregation and the Lutheran congregation have been sharing the Methodist Church with its congregation. The Reformed congregation wished to join again with the Lutherans in erect-

ing a union edifice, but this did not meet with Lutheran approval. This leaves the Reformed congregation no other choice but to build a building for themselves. Having been utterly unprepared for this fire calamity, the congregation has very little to start with. It stands in need of help, and any help that any other sister congregation or individual would volunteer to extend will be most gratefully received. The present membership of Christ Church is 280.

In Corinth Church, Hickory, N. C., Rev. Dr. George Longaker, pastor, the fourth year of the present pastorate concluded June 30. During this period of time, the following was reported to the congregation: 350 were enrolled in the membership at the beginning; 140 were received into fellowship; 84 losses were sustained; leaving the roster with 406, or a net gain of 56. 1,916 pastoral calls were made; 573 sermons were preached; 94 addresses delivered; 127 prayer meeting talks given; 24 funerals conducted; 9 marriages solemnized; 50 children baptized. The congregation, with its various organizations, contributed for benevolence the sum of \$18,454; and for local work, \$27,358; or a grand total of \$45,812. July 1 opened the fifth year of work. In an impressive Vesper service, memorial chimes, consisting of 21 Deacon Cathedral Bells, installed as a part of the pipe organ, were dedicated to the late Orin M. Sigmon, who made the supreme sacrifice during the World War. Mr. Sigmon left an endowment of \$1,000, the interest upon which is to advance music in the worship services. The summer Holy Communion was celebrated July 8 and, in spite of the hot day, the attendance measured to the normal standard. The accumulated indebtedness of the congregation is being gradually pared down and shortly will be entirely cancelled. All running obligations as well as benevolent claims, are met regularly. 12 delegates will be present at the Missionary Conference, Salisbury, N. C., July 14 to 21. Hickory's pastor will give the Sunday afternoon message. The pastor is to assist 2 other ministers in special meetings during the month of August and is booked for a third engagement in September. Of the 56 congregations in Classis, he has preached or spoken in half of them and has conducted a series of meetings in 19. Almost immediately the brethren of Classis placed him upon the Board of Trustees of Catawba College, of which he is the secretary, and recently they elected him to head the delegation to the next meeting of General Synod, Indianapolis, Ind.

Most impressive services were held in the Church of Wausau, Wis., Rev. Paul Graeser, pastor, on July 8, on the occasion of the ordination of licentiate Martin Flatter, who completed his studies at the Mission House in May. The special committee appointed by Sheboygan Classis consisted of Revs. John Mohr, Paul Graeser and Elder Storek. Addresses were made by Rev. Mr. Mohr, who spoke impressively in German on the importance and vitality of the teaching ministry of the Word of God, and President Darms, who had been invited to deliver the ordination sermon. The choir assisted splendidly and one of the most impressive features was a solo by Miss Erna Flatter, missionary to China and a sister of the licentiate, in which she challenged her brother to submit his will unto the will of God in all things. After all, is this not the heart of our consecration to Christian service? Rev. Mr. Flatter pronounced the benediction and the large congregation came forward to express felicitations and well wishes to the young minister, the first one from this Church to step out into active ministerial service. Much enthusiasm was shown by the splendid young people of this growing Church, as well it may when Christ calls one of their number and all of them into His service. Rev. Mr. Flatter has charge

of the new St. Paul's Church in Sheboygan, recently organized by Zion's Church, and already registering 48 members. Rev. Mr. Flatter had served this mission acceptably during his senior year of seminary work, and will grow to be a strong missionary pastor in the city of Sheboygan which is expanding industrially and spiritually and destined to become one of the leading and progressive cities of Northern Wisconsin. The parents of Rev. Mr. Flatter and Miss Erna Flatter, an efficient missionary worker of Shen Chow, China, are to be congratulated on giving to both Home and Foreign Missions such proficient and promising workers. When the Christian home once begins to function spiritually there will come forth a stream of Christian workers and leaders and we will have solved the great question of Christian leadership in all branches of Christian service.

Golden jubilee services were held July 12-15 in St. Paul's Church, Schaefferstown, Pa., marking the celebration of a half century's continuous service by the pastor, Rev. Adam J. Bachman. The speakers on Thursday evening were Revs. O. O. Leidich, A. G. Beily, and S. M. Roeder. The music was in charge of the organist, Miss Maggie Stambaugh, and the choir of St. John's Church, Mt. Aetna. On Friday evening the greetings of the family were brought by Rev. C. G. Bachman, pastor of the Church at New Holland, and the nephew of the pastor. The greetings of the family of friends were brought by Rev. Dr. J. Lewis Fluck. On Sunday morning the S. S. superintendents of the past 50 years were the honored guests. Dr. Allen R. Bartholomew preached the sermon at the morning service, and special selections were rendered by the Appollo Quartet from Lebanon. Rev. Mr. Bachman was presented with 50 American Beauty Roses by his family, and 50 carnations by the Sunday School, at this morning service, and in the evening a gift of gold was presented by the Ladies' Aid Society, and a beautiful bouquet of gladioli from the G. M. G. At the 2 P. M. service the congregations served by the pastor were represented and messages of felicitation were brought by Revs. W. C. Hess, C. H. Slinghoff and Dr. G. W. Richards. There were 13 visiting clergymen at this service. The music was in charge of the organist, Miss Dorothy Witter, and the choir of Elias Church, Newmanstown. Dr. Richards preached the evening sermon and the music was in charge of the organist, Miss Marguerite Angstadt, and choir of First Church, Wernersville. Graduating from Lancaster Theological Seminary in 1876, Rev. Mr. Bachman was licensed to preach May 29, 1878. He was elected pastor of the Schaefferstown Charge on June 29, 1878, and in addition to preaching at Schaefferstown, Millbach and Newmanstown, acted as supply for Templeman Church, Richland, Texer's, Hoke's Meeting House, and St. Paul's Church, Bismarck. During his pastorate Rev. Mr. Bachman married 1,286 couples, baptized 3,443 infants and 499 adults, confirmed 2,135, gave private Communion to 3,424, dismissed 404, received 837 by letter, officiated at 2,256 funerals, preached 8,063 sermons, delivered 4,702 addresses, made 31,923 family visits, the congregations contributed for general purposes, \$118,852, for benevolence, \$23,258 and he traveled 117,464 miles in pursuit of ministerial work. "The Messenger" wishes Rev. Mr. Bachman many more happy years of fruitful service.

Freeburg Charge, Pa., Rev. W. S. Gerhard, pastor. It seems rather unseasonable to report on Holy Week and Easter activities, but the time during this season and since has been much occupied and the report was not sent in and yet there are a few things that should be recorded. This belated report is being sent from Los Angeles, Calif., to which place the pastor has motored with his family for the twofold purpose of visiting his wife's mother

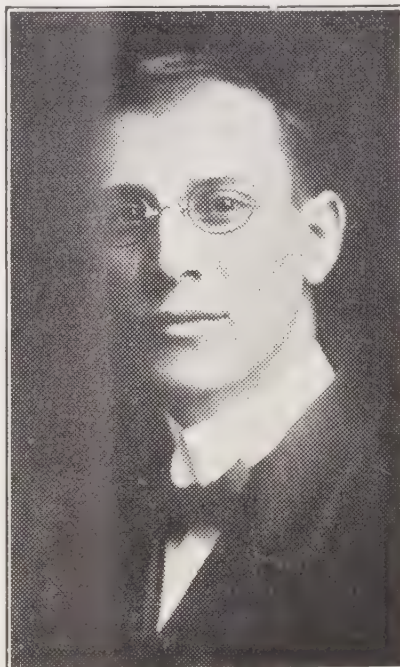
and other relatives and attending the World's S. S. Convention. He has been granted a 3 months' leave of absence and he has secured to take his place the following brethren: Revs. D. W. Kerr, W. C. Slough, Dr. George Dunkleberger, Mr. A. D. Miller, of Lewisburg; Mr. Guy J. Moyer, student for the ministry, and Dr. F. A. Rupp, Lewistown. Starting early in Lent, and continuing until the pastor's departure for the Pacific Coast, weekly cottage prayer meetings were held at Freeburg and several were held also within the bounds of the Niemoond's congregation. So successful were these that they will certainly have a place in the program and activities of the Church after the pastor's return. On Ascension Day evening the service was held in the home of Mrs. Emma Diehl and at her request a love feast was held in connection with this service and which proved to be impressive and helpful. On Palm Sunday morning at Freeburg and in the evening at Fremont, the Reformed and Lutheran choirs united to render Stainer's beautiful oratorio, "The Crucifixion," and it was sung in a most beautiful and impressive manner, with the regular organist, Wm. F. Brown, presiding at the organ. Later, it was repeated before a crowded house in the Evangelical Church at Middleburg. This was the beginning of a week of union services participated in by the Reformed, Lutheran and United Brethren ministers and people. Every evening of Holy Week services were held in one of the Churches in each of the three towns Freeburg, Fremont and Richfield. Each of the three ministers, Revs. Mr. Cront-hamel, Mr. Weaver and W. S. Gerhard preached twice in each place, as far as possible in a pulpit other than his own. The theme for the week was "The Seven Words From the Cross." There was splendid attendance and a fine spirit of fellowship prevailed. Nine new members were added and fine offerings received. At present, community Daily Vacation Bible Schools are being conducted for the second season in Freeburg, Fremont and Richfield. The pastor and his family had a wonderful drive to the Pacific Coast via the Sante Fe Trail. The return trip will be made over a route further north, and will include Yellowstone National Park and Great Salt Lake and Salt Lake City. The pastor expects to be in his pulpit again the first Sunday in September.

DEDICATION OF FIRST CHURCH WINSTON-SALEM, N. C.

Dedication services of the new First Church Winston-Salem, N. C., Rev. A. C. Peeler, pastor, were held during the week of June 10. Dr. Charles E. Schaeffer preached the sermon on Sunday morning and at the afternoon service, Rev. A. S. Peeler, the first pastor, presiding, addresses were made by the ministers of nearby Churches, Revs. D. Clay Lilly, D. D., J. F. Carter, W. A. Kaltrider, and T. F. Haney. Special music was rendered by "The Camel City Quartet." Dr. J. C. Leonard preached the sermon at the evening service. The following ministers preached at the services held each evening of the week: Revs. O. B. Michael, Milton Witener, A. O. Leonard, H. A. Fesperman and L. A. Peeler. Beginning Sunday, June 17, evangelistic services were held during the week with Rev. J. Banks Peeler as the preacher.

First Church was organized June 7, 1908, with 14 charter members and for a few months services were held under a brush arbor. In October, a small Chapel was erected on the present location. The Sunday School was organized at the same time with J. S. Wear as superintendent. This rude Chapel room proved to be entirely inadequate in every respect and it was a great day when on Sept. 28, 1909, the first brick for a new house of worship was laid by Mrs. J. S. Wear and husband, under the direction of Rev. D. E. Bowers and Mr.

George Reed, the contractor. In October this same fall, the Board of Home Missions enrolled it as a mission and Rev. A. S. Peeler was commissioned as the first regular pastor. Under his direction the work was completed and on Mar. 10, 1910, the dedicatory services were held, Dr. J. C. Leonard preaching the sermon. The pastorate of Rev. Mr. Peeler closed Oct. 1, 1911, showing much splendid progress, and Rev. D. E. Bowers was called as pastor, serving until his death on Oct. 28, 1921. On May 7, 1922, Rev. J. M. L. Lyerly began his ministry, which was cut short by his sudden death on Mar. 17, 1923. On Oct. 1, 1923, Rev. A. C.



The Rev. A. C. Peeler

Peeler began his work. The congregation had now grown to such an extent that the Church was too small and entirely inadequate and on Aug. 17, 1925, Mrs. J. S. Wear and husband again laid the first bricks of a new edifice. On the first Sunday in January, 1926, the congregation went into the basement of the new building, not yet complete, to hold their first service. Construction work was carried on gradually until completion in April, 1928. During the period of the building of this last Church the membership has increased to the number of 138 with a S. S. enrollment of 220.

The Building Committee consisted of A. W. Linville, E. V. McGee and T. V. Linville. The architects were Charles W. Bolton & Son, Philadelphia.

AN ADDRESS AT A WEDDING

Ye, who have just entered into the holy estate of matrimony in the sight of God and in the presence of this congregation, I bid you, in the name of Christ and of His Spouse, our Holy Mother the Church, remember always that marriage is an holy estate instituted of God Himself for your mutual society, help, and comfort, and for the setting up of a Christian home.

Remember, therefore, to kneel together in prayer, to read the Holy Scriptures, to worship together in God's house, to kneel together at His altar, and when you are granted the heritage and gift of children, to bring them up in the nurture and admonition of the Lord.

Let love, loyalty, and liberty be the foundation stones of your wedded life.

Let yours be an unselfish and steadily growing love, remembering that you are called not only to be one flesh, but of one mind and of one spirit. Let your love one to the other be based on the solid foundation of love to God, and let your love and

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happiness in that love extend to your relations, your friends, your neighbors, your community, and to those who but for you may know little of the love of God.

Be always loyal one to another, to your friends, to your city, to your country, to your Church, and to your God.

The service of God is perfect freedom, and your loyalty to one another will manifest itself in ordered liberty, each preserving your own individuality, and each finding in the service of the other your fullest freedom.

If love, loyalty, and liberty be the watchwords of your married life, you will find that the Christ, at whose command the water at the wedding feast at Cana blushed and reddened into wine, will transmute the common round, the daily task of the home provider and the home-maker, your common joys and sorrows, into the wine of gladness, and will bring you both, after this earthly pilgrimage is ended, to the marriage supper of the Lamb.—Canon C. W. Vernon in "The Living Church."

MANTOBA CLASSIS

Manitoba Classis met in annual session in Bethany Church, Wolsley, Sask., Canada, Rev. John Krieger, pastor, on Wednesday evening, June 20. The opening sermon was preached by the President, Rev. C. D. Maurer, from the text, Isaiah 41:10.

Classis organized for the year by re-electing Rev. C. D. Maurer as President, and Rev. P. Wiegand as Vice-President, Rev. W. Froneberg was elected Corresponding Secretary and Treasurer, and Rev. John Krieger continues as Stated Clerk.

The business session on Thursday morning was opened with Holy Communion service conducted by Rev. P. Wiegand. A brotherly spirit prevailed throughout the business sessions. Considerable time was spent in the discussion of our Immigration problem. It was finally decided to appoint a man who is to canvass the rural congregations.

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gations of our Classes and compile a list of all farms available and this list is to be sent to a society in Germany which endeavors to aid Reformed families to locate in the vicinities of our congregations.

Rev. Dr. T. P. Bolliger was a welcome visitor to the sessions and on Sunday gave an address on "The Christian as a Laborer With God." Addresses on Education and on Ministerial Relief were given by Rev.

W. Froneberg. An address on Stewardship was given by Rev. P. Wiegand.

Bateman, Sask., was decided upon as the next meeting place of Classis in 1929.

—C. D. M.

Home and Young Folks

TWO EPIDEMICS

Rose Brooks

Miss Ransome, head mistress of the Ransome School for Girls, sat before the large, polished desk in her private office, and sighed over an open letter in her hand.

"You're pleasant," she addressed the familiar room whimsically her eyes resting on the big bowl of peonies on the mantel. "And you're a pleasant world," her thoughts ran on, as her eyes looked through the window into a sunshiny day sweet with green trees and flowers and drowsy bees. "What I want to know is, what suddenly ails the atmosphere of this school?"

She re-read one sentence in the open letter. "Priscilla is far from happy, and I feel she should be allowed to change her roommate for one more congenial."

"Congenial fiddlesticks!" murmured Miss Ransome. "What is that mother thinking of? Priscilla's roommate—who is she? Why, Barbara Carter, to be sure, and as nice a child as walks. Must each whim of each pampered child be considered nowadays? Talk about spineless cactus! We'll soon have a crop of spineless youngsters, if this keeps up!" Her self young, charming self-reliant, Miss Ransome thought along lines new to the tradition of old-time school mistresses.

"Oh well, why take them all so seriously?" She smiled at the heavy peonies, which, as if in comprehending answer, softly dropped two petals to the floor. "You're sweet to answer me," she laughed, "and I'll remember. Two. Yes, it takes two to make a quarrel. But let me tell you" she rose and picked up the pink petals from the floor, "that there are six equally silly letters in my mail this one heavenly morning. If you ever think of running a girl's school," her face bent close to the scented peonies, "you take my advice, and take a thorough course in diplomacy first. Yes, it will get you further than Latin forms."

A knock at the door interrupted her surface nonsense and her undercurrent of real concern.

"Yes. Come in," said Miss Ransome, seating herself quickly behind her desk, as the door opened to admit Priscilla Rice.

"Miss Ransome," began the golden-bobbed Priscilla as gloomily as though no sunshine elves danced in her hair "I've had a letter this morning from my mother."

"Yes, Priscilla, so have I." Miss Ransome looked so pleasant that Priscilla hastened to add:

"She says I may change my roommate."

"Well, hardly that, Priscilla." Miss Ransome held fast to her pleasantness; but a cool little note that her girls had learned to know meant backbone, sounded clearly as she added, "You see, I'm still head mistress of the school."

"I asked Miss Smith after English this morning, and she said—"

"Never mind, Priscilla. I'm too busy

with important matters to hear more of this little upset now." She tapped a pencil briskly on the blotter pad before her as she spoke.

"But it isn't a little upset, Miss Ransome." Indignation rang in Priscilla's voice precisely as Miss Ransome meant it should. "And my mother says—"

"Run along, Priscilla," said Miss Ransome as lightly as though Priscilla were six instead of nearly sixteen, and with the general air that the whole matter was merest thistledown. "I have something to say to the whole school in the assembly hall just before luncheon," she added. "It will be a short speech, but it's just possible that several of you girls will find the answer to your particular little problems in it. You've only two hours to wait."

"Yes, Miss Ransome." Priscilla, departing, was outwardly correct, but inwardly seething. "The way she uses 'little,'" she fumed, and almost ran into Barbara, herself bent upon knocking on Miss Ransome's door.

Priscilla passed her, nose in air, and with an angry founce of abbreviated skirts; but Barbara, "smiling as Miss Ransome herself," as Priscilla told herself, paid not the least attention.

With no trace of hurry did Miss Ransome greet Barbara. "I know, my child," said she, after listening attentively to the whole tale. "You've done your share like a lady and a diplomat." She smiled into Barbara's troubled brown eyes. "No, you are not to give up your room with Priscilla, and, moreover, Priscilla is about to do her share like a lady, too. She is one, underneath, Barbara. In two hours, at noon assembly, I shall have a few words to say to this whole school—and may they be winged with common sense!" she finished with unexpected spirit.

As Barbara in turn closed the door behind her, Miss Ransome opened her hand and smiled at the two peony petals which she had held clasped within it. "I went you one better, didn't I? Two and two make four. Your 'two' meant, 'It takes two to make a quarrel!' My interpretation of 'two' means I intend to do my best to end all this nonsense in two hours. Six mothers complaining over nothing in one mail. Six daughters fussing and pitying themselves over nothing. No, in two hours we'll turn a new leaf."

But when Miss Ransome stood before her hundred and fifty assembled pupils at noon, she made an entirely different speech from the one she intended. What she said was:

"Girls, the doctor has just told me that the 6 girls sick in the infirmary have developed scarlet fever, and that the school is in quarantine and must remain so for several weeks. I have sent telegrams to your parents. You must all stay here, because it is the quarantine law of this State. If any girl feels sick, in any way, please notify me at once. Beyond that, don't think of the quarantine. We shall, of course, keep to the regular school schedule."

"Well, I can't understand them, bless their hearts," mused Miss Ransome two days later, watching from her window the groups of rollicking girls on the campus.

"Let black cloud really hang over us, and they act as if the world were made of sunshine! And when things were smooth and the sun did shine, the thunderheads they rolled up out of nothing. Yes, come in." She turned to see Priscilla enter hastily. A new Priscilla, eager, capable.

"Miss Ransome," began this new Priscilla, "I came to tell you Barbara feels sick. I made her stay in bed while I told you. Mayn't I help, some way?"

"Telephone the infirmary, Priscilla," said Miss Ransome, feeling as amazed at Priscilla's eager offer of help as though a caterpillar had turned to a butterfly before her very eyes. "Ask Dr. Bruce to come to your room at once."

Miss Ransome hurried out, to return as hurriedly. "Please stay here, Priscilla, until Dr. Bruce decides."

"Yes, Miss Ransome," said Priscilla, but the light went out of her face as she added, "But I shouldn't have said anything to the other girls, to frighten them."

"It's not that, Priscilla! It's not that! You've all turned in rocks of Gibraltar for me to depend on," said Miss Ransome. "It's just I mustn't let you expose yourself."

"Have you had it?" asked Priscilla with such real anxiety that Miss Ransome, unable to answer, fled.

An hour later, while Barbara was being tucked into bed in the infirmary, Miss Ransome found Priscilla, in her room, packing her own suitcase from a heap of dainty finery piled on her bed.

"I'm not deserting," laughed Priscilla, in answer to Miss Ransome's look of astonishment. "I want to send these things over to Barbara."

"But they're your things, Priscilla," said Miss Ransome, feeling as though she should never find her way to the heart of the maze of life. "And anyway, anything Barbara has now will have to be burned."

"I know," said Priscilla soberly, folding a gauzy negligee made of nothing less than a rainbow, and tucking it on top of the suitcase, already filled. "I'm tired of them."

Miss Ransome stared, as Priscilla snapped the suitcase shut. As the silence continued, Priscilla finally looked around, with quivering lips.

"I hate to be a baby. I'm sniveling," she condemned herself furiously. "But I'm so ashamed."

"Ashamed?" Miss Ransome laid a steadying hand on Priscilla's slim shoulder. "I'd like to tell you, Priscilla, that I've taught school a good many years, but I've never known fewer answers to questions than since this epidemic started."

"I'm ashamed of being a pig," said Priscilla so vehemently that Miss Ransome collapsed with laughter and Priscilla, perforce, joined with her.

"I never saw anyone look less like a pig," said Miss Ransome, recovering.

"All these things I have. That whate's the matter with me, isn't it? If I didn't have so many things, I'd have more other things—like Barbara," said Priscilla incoherently, yet with meaning crystal clear to Miss Ransome.

"Again, I don't know the answer," said Miss Ransome, gently.

"What's giving her these few old duds amount to?" Thus Priscilla classified her rainbow offerings. "There's nothing I can do for her, ever, really after the way I've acted. 'Tisn't even as if I'd miss 'em." She waved disgustedly at the closet hooks where more rainbows hung. "And she has treated me like an angel." Again Priscilla's lips quivered, and again Priscilla turned away to hide them.

"She'll love them," said Miss Ransome, patting the bag packed with rainbows.

"I wish—she'd love me—not my old things!" And Priscilla's golden bob, always held so high, went suddenly low into a comforting pillow.

Priscilla and Barbara. Just one case out of many during the crawling weeks when parents paid hurried, anxious visits, and when the girls themselves upheld the pillars of that school with assumed jokes and gayety which never for a moment blinded Miss Ransome to the unsuspected strength and loyalty underneath. Parents fell under the spell of it, too. Coming from long distances to relieve their anxious minds, they marveled at the atmosphere of gayety that penetrated every cranny of that school. One parent spoke of it to Miss Ransome.

"Yes," the proud but worried head mistress answered, "I used to think I knew something about atmospheres. But what these girls have taught me!"

The epidemic over at last—a long-drawn-out last—Miss Ransome again stood before her hundred and fifty pupils at noon assembly. Mercifully, the number was unbroken.

"I want to tell you there have been two epidemics in this school, she began, her eyes misting in spite of her best efforts, as she looked at the gallant rows before her.

The girls started. Two epidemics? How could there have been?

"You all know what one was. And the second is all the bigger, because apparently none of you know anything about the part you've played in it. I never dreamed there could be such an epidemic of kindness!" Apparently Miss Ransome's speech was finished, for Miss Ransome's voice refused to go on.

Priscilla, more than ever the new Priscilla, got to her feet and asked eagerly: "But who taught us what kindness meant?"

In one voice the school answered that question, and the walls re-echoed to the three cheers lustily given.

"My children," Miss Ransome found her voice at last, "you've taught me more than I shall ever be able to teach you if I live to be a hundred!"

And this time her speech was really ended, for the school cheer, given till every throat was hoarse, left no doubt that where kindness is, is also understanding.

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Bible Thought This Week

THE GOOD SHEPHERD:

—The Lord is my shepherd; I shall not want. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.—Psalm 23:1, 6.

Junior Sermon

By the Rev. Thomas Wilson Dickert, D. D.

CLEOPATRA'S NEEDLES

Text, Johsua 4:21. "What mean these stones?"

The poet tells us that there are sermons in stones and books in running brooks.

Next to the Rosetta Stone, which is in the British Museum in London, the two most interesting stones I have ever seen are the obelisks called "Cleopatra's Needles."

Why they are called needles no one seems to know, but it may be for the same reason that my little girl when she was a tiny tot and saw the Washington monument for the first time called it a lead-pencil. The shape of these obelisks may have suggested to some one the idea that they looked like huge needles. They are square at the base and tapering to the top.

These obelisks, one of which is in Central Park, New York, and the other on the Victoria Embankment of the Thames River, in London, have an interesting history. Although they are called "Cleopatra's Needles," they have nothing to do with Cleopatra, except that they come from the country where she was once a queen and perhaps because there is a tradition that they were placed beside the temple of the Caesars in Alexandria, Egypt, by Julius Caesar in honor of the famous Egyptian queen.

These two obelisks were first erected at Heliopolis, in Egypt, by Phothmes III (some call him Fethmosis III), who ruled between 1500 and 1600 B. C. He has been called "the Alexander of Egyptian history." He was a great warrior, and during his reign the frontiers of the empire reached their greatest expansion. He was also a magnificent builder. There was scarcely a city in Egypt that he did not decorate with temple or palace or obelisk. He built also a great part of the Temple of Karnak, at Thebes, the remains of which form the most majestic ruin in the world. All his monuments are covered with sculptures and inscriptions, which are records of his numerous expeditions and great works. He reigned fifty years.

Heliopolis, where these monuments were first erected, was one of the most ancient cities of Egypt, known in the Bible as On. It stood five miles east of the Nile River, at the apex of the Delta. It was the principal seat of sun-worship. The name of the city is Greek, and means "the city of the sun." In an inscription on the London Obelisk it is referred to as the "home of Phoenix."

Both these obelisks were quarried at Syene, near Assuan, a town of Upper Egypt, on the east bank of the Nile, about 590 miles south of Cairo. Out of the granite quarries at Syene came the material for many magnificent monuments. It is twice mentioned in the book of Ezekiel. It must have required wonderful engineering skill to quarry these immense blocks of stone and transport them great distances. Some of them weighed as much as 370 tons. "Cleopatra's Needles" were carried down the Nile a distance of five hundred miles to Heliopolis where they were first erected.

About 3500 years have elapsed since they were quarried. They date back almost to the days when Joseph was prime minister in Egypt and were set up in Heliopolis about three hundred years before Moses led the Children of Israel out of Egypt. They have stood during the greatest period of the world's history, being silent witnesses to the foremost period of Egyptian and Roman history, and now looking down upon modern civilization in the two greatest cities of the world.

These obelisks are of reddish or pinkish granite. We are told that in the quarries from which they were taken there still remains a vast stone partially detached, seventh to eighty feet in length. The largest obelisk known is that in the piazzas of St. John Lateran at Rome. It was set up by Thothmes III at Heliopolis in the fifteenth century before Christ, was brought over from Egypt by Constantine the Great and erected in the Circus Maximus, and ultimately re-erected in its present position, in 1552 A. D., by Pope Sixtus. It is 105 feet, 9 inches high, and its

sides are 9 feet, 10 inches, by 9 feet, 8 inches. The earliest obelisk still in its original position is that of Senworri I at Heliopolis, 68 feet high.

"Cleopatra's Needles" were removed from Heliopolis to Alexandria in the days of the Caesars, some attributing the change to Julius Caesar and others to Augustus Caesar. As already stated, they were placed beside the Caesareum, the temple of the Caesars, which became in time a patriarchal Church. There they stood when Jesus was born and on down through the centuries until fifty years ago when they were removed to their present, and doubtless final, resting places.

One of these obelisks was presented to the British government by Mehemet Ali in 1819, but it was not removed to England until 1878, the funds for its transportation, ten thousand pounds, or almost \$50,000 being furnished by Dr. Erasmus Wilson. The companion obelisk, now in New York, stood erect till the time of its removal, but the one taken to England lay prostrate for some time.

The cylindrical vessel in which this obelisk was brought from Egypt to England in 1777-1778 was designed by Sir Benjamin Baker, the foremost engineer of his time. He took part in the construction of the Metropolitan Railroad in London, and designed and erected the famous Farth Bridge. He was more or less directly concerned with most of the great engineering achievements of his day.

This obelisk was erected on the Victoria Embankment, a beautiful park on the right bank of the Thames River, and near it stands the handsome monuments of Robert Burns, the beloved Scotch poet, and Robert Raikes, the founder of the Sunday School. The obelisk, which is 68½ feet high and weighs 180 tons, rests on a pedestal of grey granite, 18 2-3 feet high, including the steps. The inscriptions on the pedestal summarize the ancient and modern history of the obelisk. Two large bronze sphinxes have been placed at the base of the needle.

The other obelisk was presented to the city of New York by Ismael Pasha, Khedive of Egypt, in 1877, and was brought to this country at the expense of Wm. K. Vanderbilt in 1880, and was erected in Central Park, near the Metropolitan Museum of Fine Arts, in 1881. The entire cost of its transportation and erection was \$100,000. It is 80 feet high, and with the pedestal and foundation it weighs 356 tons.

I saw the one in Central Park, New York, for the first time when a boy, and the one in London fourteen years ago.

Surely, there are sermons in these stones, which were quarried and erected while the children of Israel were growing into a nation in Egypt, and which have brought ancient history into the midst of modern civilization.

THE PASTOR SAYS

By John Andrew Holmes

If you are pitying yourself because you are denied the luxuries which your next door neighbor enjoys, make a neighbor of some poor person.

PUZZLE BOX

ANSWERS TO "WAR" BEGINS HERE

1. Warble; 2. Warpath; 3. Wardrobe; 4. Warwhoop; 5. Warped; 6. Warning; 7. Warsaw; 8. Warden; 9. Warder; 10. Warwick; 11. Warfare; 12. Warmouth; 13. Warrant; 14. Warren; 15. Warrin.

WHAT IS PROPER FOOTGEAR?

1. For a clergyman?
2. For a tourist?
3. For an explorer?
4. For a Caucasian baby?
5. For a Negro baby?
6. For a milkman?
7. For a book agent?
8. For a waiter?
9. For a Collector of the port?
10. For country lovers?
11. For a skater?
12. For an ardent lover?

—A. M. S.

CREEDS

There are some who are always deriding the creed. You would suppose that it is a disreputable thing for any human being to have a creed in religion. You may have a creed in art, and a creed in politics, but you must not have a creed in religion. In other words, you must have no definite religious ideas. You must have no clearly defined religious principles. You have often heard it asserted that it does not make any difference what you believe. That, of course, contradicts all the prophets, and it also contradicts Jesus of Nazareth; for Jesus of Nazareth, and all of the apostles, and all of the prophets, agreed in contending that everything depends on what a man believes. And yet many a Christian can hear the enemies of Christianity saying that it does not matter what one believes, and never open his mouth by way of protest.—Dr. Charles E. Jefferson.

IF ONLY KINDNESS RULED

By Louella C. Poole

If each of us would try to do
Some kind and thoughtful act each day,
Just step aside to do in love
One deed out of the common way—

To say some word of cheer, perhaps,
Or honest praise to those that live
Oppressed by doubt; some message write
That might fresh inspiration give

To flagging spirits weak and spent;
E'en to the humblest and the least
Of all God's creatures minister
In tenderness—or man or beast;

Oh, what a different place would be
This world of ours! How great the sum
Of joy 'twould know, could kindness
Mere habit in this way become!

CHRISTIAN STEWARD-
SHIP

By Dorothea Yoder, Cheney, Kansas

(1st Prize Winning Essay in Group B of
the Stewardship Essay Contest)

Lack of Stewardship on the part of Church members has resulted in lax morals, decreased membership, and financial embarrassment for the Church, so that today a clear call comes to Christians to be just stewards.

Stewardship may be said to include three dimensions: time, talents and possessions. To be a just steward to God is to set aside at least one-tenth of your possessions according to the way God has prospered you. The rest of your time, talent and possessions should not be used for things without reference to Christian work, but in God's service in every possible way.

We do not have to preach all the time or spend our time in audible prayer, but we can do what Jesus did—be friends, be kind, have sympathy with the sad, be gay

with the happy. Not only are grown-ups the ones to practice good Stewardship, but all living people. Men, women, boys and girls each can be a steward with his time. Set aside one-tenth of your time, your talents and possessions now. With the remaining nine-tenths honor God by doing unto others as you would have them do unto you.

Talent is very precious. With one-tenth of your talent you may please God by using it in religious services. Honor God with the nine-tenths by using them in some useful way that will not conflict with the use of the one-tenth. You do not have to have any wonderful talent. God does not require that. Every man, woman and child has a talent. No matter if you do feel that you have no talent, you have. It may be that winning way, a pleasant disposition. Whatever it is, use it in God's service and work.

Possessions are named last on my list of Stewardship dimensions, but it is not the least important. Often our possessions that are given to God do not even amount to one-tenth of our net income. Possessions are often cherished too much to be given up. If there were more people who were willing to give this portion to God's work, there would not need to be embarrassed Church finances, decreasing Church membership and lax morals. If you call the rich stingy, would there be so many? Our Bible says, "it is easier for a camel to pass through a needle's eye than it is for a rich man to enter heaven." Then why do they not give just that small one-tenth of their possessions to God's work? They are too afraid if they part with their possessions they will not have anything laid aside for the future. Do the birds need possessions for their future? No. But they have a future that is well provided for. So is yours.

My vocation is to be that of wife and mother. To teach my children as I have been taught is my greatest wish,—to give one-tenth of my time to God, to give one-tenth of my talent, no matter how small, to God and to give one-tenth of my possessions to God. With the other nine-tenths of my time talent and possessions I wish to honor God and do the kind of work that Jesus considered necessary.

My occupation will give me much opportunity to practice Stewardship in keeping with God's word and will help others to follow God, so I feel it will be of the greatest value to myself, my associates and God. However, I need not wait for the future, I can give one-tenth of my time, talent and possessions to God now as well as in the future. I can be loving, a true friend, and an obedient servant.

In doing my part I can draw other people to my interests. Young people are easily influenced toward evil, older people warn us. Perhaps they are easily influenced for the bad, but they are just as easily influenced for the good. Couldn't we help others by influence? That would be Stewardship. Using my influence to help others choose the right would be one of my ambitions for using a part of that nine-tenths of my time.

How can I use my talent as a steward? If I have a talent I could improve it and multiply it by using it in every possible way.

My possessions could be increased. This does not mean I wish to increase my possessions for greediness, selfishness. Work would be a good way to increase, and work is good for everyone. Gains made fairly would teach me good fellowship. Learning to save in order that I might give will help me to learn the sacrifice and hardships for bringing the Kingdom of God on earth.

There are two beautiful stories told in the Bible. One is the story of Hannah, the mother of Samuel. God did not call for her money, no, something very much more pre-

cious than coin, it was her dearest possession, her little son Samuel. She had promised this son to God and, though her heart must have ached to part with the baby, she willingly gave as every good steward does. God rewarded her for her great love for him. Think—would you? Are you willing at any time to give up your child or your precious possessions because you recognize God's ownership and your own Stewardship?

Another beautiful story of Stewardship is that of the poor widow. She had a few precious coins. They were her all. But God called,—she heard and parted with her coins. Do you think she suffered for the food, clothing, perhaps shelter that these few coins would have purchased? No. She gave her all and He who sees the sparrow fall took her under His wing. She did not give just one-tenth of her possessions—she gave all with a feeling of joy, not sorrow and hence the blessing.

Could you? The solemn question is asked of each of us.

I BELIEVE

I believe in boys and girls, the men and women of a great tomorrow; that whatsoever the boy soweth, the man shall reap.

I believe in the curse of ignorance, in the efficacy of schools, in the dignity of teaching, and in the joy of serving another.

I believe in wisdom as revealed in human lives as well as in the pages of a printed book; in lessons taught not so much by precept as by example; in ability to work with hands as well as to think with the head; in everything that makes life large and lovely.

I believe in beauty in the school-room, in the home, in the daily life and out of doors.

I believe in laughing, in all ideals and distant hopes that lure us on.

I believe that every hour of every day we receive a just reward of all we do.

I believe in the present and its opportunities, in the future and its promises, but in the divine joy of living.—Edward Os-good Grover.

A hen-pecked little New Yorker was about to take the examination for life insurance.

"You don't dissipate, do you," asked the physician. "Not a fast liver, are you?" The man hesitated a moment, looked a bit frightened, then replied in a small voice, "I sometimes chew a little gum."

The old-fashioned girl certainly knew how to get a dinner. The modern girl does too, but she uses a different method.—Judge.

THE BOOKWORM AND THE FLOWERS

"He sat with back turned to us flowers,
He hid;
All through the sunny morning hours
He hid
Himself inside a book
And didn't even take a look
At us.

"And though we swayed with skirts out-flung,
We dears,
And wafted scents to nose down-hung,
Our fears
Were that he would not see:
He would not even notice me,
And us.

"And then he rose upon his feet
And went:
Said testy words about the heat
And bent
His head to read again.
How odd!
He knew not he'd been close to God,
And us."

—Joseph Madden in *The Bermondsey Book*.

"Why is it that a red-headed woman always marries a very meek man?"
 "She doesn't. He just gets that way."
 —Ex.

A recent writer has told a story of a modern girl who said to a real estate agent when he wanted to sell her a house: "A home? Why do I need a home? I was born in a hospital, educated in a college, courted in an automobile, and married in a Church; I live out of the delicatessen and paper bags; I spend my mornings on the golf course, my afternoons at the bridge table, and my evenings at the movies, and when I die, I am going to be buried at the undertaker's. All I need is a garage!"—Evelyn A. Cummins, in "The Living Church."

THE SHINING FACE

The daughter of the saintly, and now crowned, Bishop Ninde, suddenly thrust open the library door of the home one day, and was startled as she saw her father there with a luminous, fixed gaze, his face suffused with light. Startled, she said, "What is it, father?" "Oh," he said, "I was just thinking about God."—Selected.

Birthday Greetings

Alliene S. DeChant

These are some more greetings of the Garden. These are the greetings of the Gardener: the busy man who works in the great city office all the day; who comes home at evening very tired from his work; who then puts on other clothes and goes out into his Garden.

These are the greetings of the Gardener who loves his Garden. With spade and rake and hoe, with clippers and shears and spray-pump, with water and with fertilizer he helps all the lovely things to grow.

He stops to talk to the Birds. He has nuts in his pockets for the Squirrels, and they eat them right out of his hand. He always has time to stop and tell the flowers how very lovely they are.

He watches carefully for the things that come to hurt his garden: bad boys who run across the beds and break the flowers; Japanese beetles and Rose beetles; cut-worms and borers; scale and disease.

The Gardner sends his greetings to you, Girls and Boys, and he says: "I am like your Fathers and Mothers. I try to help my Garden to GROW lovely, and I protect from the things that harm. So, too, your parents care for you."

And, to the greetings of the Gardener, we might add, "So too, God cares for all His Children."

Garden Greetings, the Roses, the Birds and the Gardener to you all.

REMARKABLE STORY OF CANINE INTELLIGENCE

A Narrative That Challenges Belief, But Is Amply Supported

\$25 REWARD—will be paid to the person who will furnish evidence for the arrest and conviction for the person who stole my Collie Dog February 4, 1927. Color, light red with some white on breast, dark face, 8 months old. License No. 268. Harris Hugg, Fleming, Pa.

This advertisement appeared in the "Keystone Gazette's" classified column, and the reward of \$25 offered for the return of the dog would indicate that the animal was very highly prized by his owner, Mr. Hugg, which is justified by the following narrative of the animal's in-

telligence that challenges belief, though it is vouched for not only by Mr. Hugg, but by Mrs. Joseph Rogers, a widow lady of 70, who is the proud owner of a brother collie dog of the same litter eight months old, and who it will be seen figures prominently in this remarkable story.

Mr. Hugg came into the "Gazette" office Tuesday of this week with the request that the advertisement above appearing, be dropped as he had found his dog.

"Where did you find him?" we asked.

"In a fox trap."

"Was he alive?"

"Yes, indeed. Not only alive, but in good condition. A neighbor's dog fed him during the nine days he was in the trap by carrying his own food to him."

Mr. Hugg then started to leave when we called him back and asked for further particulars, whereupon he recited the following interesting story, which in our estimation, stands forth as the most remarkable in dumb animal history. He said:

"A Mr. Quick, whose first name I do not recall, has been trapping foxes this winter and had set one of his traps on the land of a Mrs. Rogers, an old widow lady who lives about four miles north-east of Fleming and 1½ miles away from my place. My collie disappeared on February 4th, and though I made diligent search, no trace of him could be found. Mrs. Rogers who has another collie of the same litter, began to complain to the neighbors that her dog was acting strangely, that she believed he was sick, since every time she fed him he would take a bite and then start for the ridges with the balance of his meal, sometimes remaining away most of the day. 'I believe he is burying it,' she said. This performance continued for nine days, when on Sunday morning, February 13th, she heard a commotion in her yard, and going to the window she saw two dogs coming towards her house. One was her own and the other she recognized as Mr. Hugg's collie. Her dog came backing toward her house, violently tugging at a long pole, while the other came limping along close behind. On going out she found the front right foot of Mr. Hugg's dog securely fastened in a steel trap—the trap being fastened to an eight-foot pole by a chain. She at once made an effort to liberate the poor animal, but was unable to do so as her own dog seemed so overjoyed that he would not allow her to proceed. He was finally lured into the kitchen and Mrs. Rogers was allowed to proceed unmolested. When the trap was released he lay down and began to lick his injured paw, and though suffering great pain he did not seem to have lost any flesh, which justified the belief that the Rogers' dog, instead of burying his food as was at first thought, had carried it to his distressed brother."

Mr. Quick had followed his trap line on Sunday, the 4th, and found one of them which had been set one-half mile from the home of Mrs. Rogers missing. He identified the trap and the "clog" as his own.

Mr. Hugg's dog is once again a welcome guest at his home. He has not been given treatment for his injured member as he is constantly licking it which is thought to be the most successful treatment since it is not believed that any bones are broken. "Bellefonte Keystone Gazette."

VERY SERIOUSLY ILL

"Yes," said the good woman who was describing the last illness of a friend, "she was taken suddenly sick with panto-mime poisoning, and four doctors came to the house and insulted about her and diagnosed her case very closely. They decided that she had eaten some fish or something that had paragraphs in it, and so they gave her a hypocritical injection of a serial that would destroy the basillea, but she didn't seem to help any, and she soon was in a state of chromo."—Chicago Evening Post.

Family Altar Column

The Rev. Urban Clinton Gutelius

From July 30-August 5.

Practical Thought: True courage faces every necessary danger and disclaims undeserved praise.

Memory Hymn: "Jesus, Thy Boundless Love to Me."

Monday, July 30—The Gospel Received and Rejected. Read Acts 15:50; 14:7.

This is the third time within the past two weeks that our attention is called to the varied way in which the gospel was received in the days of the Apostles. Some believed, others disbelieved. His Word did not always accomplish that whereunto it was sent. "The Word" Himself was received by some and rejected by others. Thus the world has always been divided into two camps. Outwardly there seem to be many divisions even in this late day. But there are also many signs of inward unity of spirit and purpose. Denominations are gradually drawing closer together, and reports from various sources indicate that thousands are accepting the gospel in divers parts of the world. For this let us thank God and take courage.

Prayer: O God, Thou hast been long suffering to usward. Grant us the perseverance of Paul and Barnabas and of all Thy saints which have gone before us in the way of salvation. In season and out of season may we preach Thy gospel in word and deed believing that Thou wilt not suffer it to return unto Thee void. Amen.

Tuesday, July 31—The Cripple at Lystra. Read Acts 14:8-20.

Let us keep our mind on this cripple for a minute. He probably sat in some public place in Lystra and was well known to the populace. It is likely that the apostles preached the gospel in the streets of this city because there is no mention made of a synagogue. It is therefore easy to understand how the cripple came to hear Paul and Barnabas. Paul's attention was drawn to him by his earnest and wistful look. The man's heart shone out in his face, and the spirit within the apostles recognize a subject fit for cure and restoration. Spiritually speaking, are we not often cripples? Undoubtedly! Do we earnestly desire to run and not be weary, walk and not faint? A wistful and trustful look toward Heaven will likely cure and restore us.

Prayer: "Restore unto me the joy of Thy salvation and uphold me with Thy free spirit. Then will I teach transgressors Thy ways and sinners will be converted unto Thee. Do good in Thy good pleasure unto Zion; build Thou the walls of Jerusalem." Amen.

Wednesday, August 1—Confirming and Organizing Converts. Read Acts 14:21-28.

There seem to be good many people amongst us today who discount so-called "organized religion." They say that there is too much religious machinery—too many Boards, Committees, Judicatories, Societies and Auxiliaries. They think that there should be the utmost freedom and independence in religious life and work. This all may be true to a certain extent. But we need to recall the time of the Judges when it was said that "every man did that which was right in his own eyes." That was a time of utter confusion and demoralization. The scripture lesson for today puts the stamp of absolute approval on system, order and organization. In writing to the Corinthian Christians St. Paul emphatically said, "Let all things be

done decently and in order." The old adage, "Order is Heaven's first law" should everlastingly be kept in mind when there is such a strong tendency to substitute license for liberty.

Prayer: "O God, Who art the author of peace and concord, in knowledge of Whom standeth our eternal life, whose service is perfect freedom; defend us, Thy humble servants, in all the assaults of our enemies; that we, surely trusting in Thy defense, may not fear the power of any adversaries, through Jesus Christ our Lord." Amen.

Thursday, August 2—God, No Respector of Persons. Read Acts 10:34-39.

Do you know of anything more prevalent and more deep-seated, even in modern times, than prejudice—class prejudice, social prejudice, race prejudice, religious prejudice? In all consistency, we cannot throw stones either at the ancient Jews nor at St. Peter. In our pride, selfishness and provincialism we insist on drawing lines and making distinctions. It is therefore exceedingly hard for us to understand that God has actually made of one blood all the races of the earth and that he consistently sends the rain on the so-called "good and evil." Surely there is no harder problem challenging out attention than the proper adjustment of race and religious relations in our day and generation. The international missionary conference at Jerusalem during the last Easter season was a surprising illustration of the Fatherhood of God and the Brotherhood of Man. God grant that there shall be many more such conferences!

Prayer:
"Thou Who on that wondrous journey,
Set'st Thy face to die,
By Thy holy, meek example
Teach us Charity.
Send us faith that trusts Thy Promise
Hope, with upward eye;
But more blest than both, and greater,
Send us Charity. Amen."

A LETTER FROM LONDON

(Continued from Page 11)

Renunciation of War

The mass of the British people are whole-heartedly in sympathy with the United States' proposal for the renunciation of war as an instrument of national policy. Many political and religious organizations of all denominations have passed resolutions couched in strong terms of appreciation and approval. Nothing is more significant than the attitude of "The Times" which, always cautious, waxes enthusiastic in support of Mr. Kellogg's effort, calling it "a turning point in international politics." The fact of outstanding significance, it says, is that the Government of Great Britain, after scrupulous inquiry and with a fixed determination to abide by their pledged word, have decided to join—and appeal to the Governments of the Empire to join—in the enterprise of peace initiated by the United States, and to co-operate warmly in the endeavor to bring it to a successful conclusion: "The co-operation of the British Empire and the United States in such a work as this can hardly be undertaken in vain." "The Times" rejoices that the United States is for the first time for years entering upon international initiation, and no pains must be spared, it urges, to secure the realization of such a project in a form that will take fully into account the special conditions of each community; adding: "It would be an immense relief if the possibility of war between the British and American peoples, on whatever ground, could be eliminated for as far ahead as we can now see or

Friday, August 3—The Gospel For All Mankind. Read Isa. 55:1-7.

It is not surprising to realize that all mankind needs a message of hope, joy, peace and salvation. But it is astonishing that there actually is a gospel adapted to the needs of men universally, regardless of temporal conditions and circumstances. "Ho every one that thirsteth." Blessed are they that thirsteth, for they shall be filled." We rejoice that we are doing a part in satisfying this universal thirst for the gospel by publishing, circulating the Bible in many languages and dialects. We also rejoice that the Bible is still "the best seller" and that it is undoubtedly being read with avidity by thousands of souls in different parts of the world. Should we not do our share, whenever challenged, to increase this publication and circulation. We know of no more worthy organization than the American Bible Society which is distributing millions of copies of the gospels throughout the world.

Prayer: O Lord, send forth Thy light and Thy gospel unto the ends of the earth. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto Thee. For Thou wilt have mercy and abundantly pardon. Through Jesus Christ, our Lord. Amen.

Saturday, August 4—Pagan Nations Turning to God. Read Micah 4:1-5.

This turning of pagan nations to the true God may be said to be an age-long process. And the end is not yet. Nation after nation has come and gone in the course of history. Somewhat in the same fashion nation after nation has turned to God and then turned back again. Witness, Israel. There have been repeated declines and rises. And we believe that history is destined to repeat itself for some ages to come. Undoubtedly, it will be a long time until the kingdoms of this world shall become the kingdoms of our Lord and of His Christ,—until His will shall be done done in earth as it is done in

Heaven. But nevertheless, we look in faith, for a new heaven and a new earth wherein dwelleth righteousness. And why should we be anxious for the future when we have a God in the heavens with Whom a day is as a thousand years and a thousand years as a day?

Prayer:
"My times are in Thy hand;
O God, I wish them there;
My life, my friends, my soul, I leave
Entirely to Thy care.
My times are in Thy hand,
Why should I doubt or fear?
My Father's hand shall never cause
His child a needless tear." Amen.

Sunday, August 5—The Price and Privilege of Discipleship. Read Matt. 5:10-16.

We generally think of Christian discipleship as a duty rather than a great and gracious privilege. The real truth is, it is actually a glorious privilege, perhaps the most precious blessing that we can have in this world. For the wonder is that Almighty God, the Maker and Ruler of the Universe, counts such small, weak and sinful creatures as we are, as being worthy of matriculation in the College of the Elect. If we had a full appreciation of our Christian privileges we should be perfectly willing to pay any price in order to enjoy them. We are paying too costly a price for the meat that perisheth and for joys and pleasures that are extremely temporal. Thousands of intelligent people who should exercise much better judgment, are selling their invaluable birth rights for the merest messes of pottage. The wisest and safest investments that we can possibly make consist of a Christian discipleship that is equivalent to an honest and earnest stewardship.

Prayer: O Thou Righteous and Holy God, grant us Thy grace that we may let our light so shine before men, that they may see our good works, and glorify Thee, our Father, in Heaven. Amen.

imagine." Having no doubt as to the answer of the British Dominions, "The Times" anticipates that "when once the British reply is reinforced by the cheerful consent of all the Dominions, the Empire will be committed to a real co-operation with the United States in the cause of peace." Behind the new proposals the "British Weekly" traces "the immeasurable influence for good of the American Churches, which have opposed through their most trusted leaders a menacing and aggressive policy of naval competition, and have warned their fellow-countrymen that the creation of a huge and costly navy must inevitably lead to war." The general feeling throughout Great Britain is admirably expressed in the resolution passed by the Congregational Union of England and Wales at its annual assembly:—"That this Assembly, realizing that strong and conscientious differences exist side by side with a deep mutual respect amongst its members upon the relation of the Christian ethic to the practice of war, nevertheless desires to assert its abhorrence and utter detestation of the war method in international disputes, and hereby makes unanimous and urgent appeal to the Churches of our order to maintain a ceaseless advocacy of all positive means of establishing the peace of the world on a permanent basis. It calls, therefore, upon Congregationalists everywhere to give enthusiastic support to such efforts as the League of Nations, the International Court of Justice, policies of simultaneous and agreed disarmament, the spread of sound enlightenment concerning other nations and peoples. Further, the Assembly records its emphatic opinion that the pro-

posal of the Government of the United States of America for the signing of a multilateral treaty between the Great Powers, open to all nations, definitely outlawing war as a method of settling differences, is the most promising endeavor yet made to achieve the great end of preventing war, and urges the British Government to do all in its power to secure the endorsement of the treaty by all the nations concerned."

British Rotarians and Peace

The spread of Rotary throughout the world is certainly one of the most hopeful signs of the times. In Britain the movement steadily progresses. At Conferences recently held in London during most of a week, national and international problems were firmly grappled with, and representatives were present from various European countries. An important question now confronting British Rotary is its relation to or its place in the international movement; how far can it preserve its autonomy without becoming isolated. This will be the chief problem to be discussed at the National Convention at Harrogate, May 5-10. British Rotary is making considerable strides in the direction of Community Service, and extending this arm of activity into the international sphere. A whole day was devoted to International Service and the problem of disarmament. It was most impressive to find a large gathering of hard-headed business men pleading for the outlawry of war, for the abolition or at least reduction of armaments, and holding up ideals of peace and brotherhood and mutual trust. These speeches and the

whole tone and temper of the proceedings were such as one is familiar with in religious gatherings, but which certainly represent something new in business assemblies. A strong supporter of the League of Nations, the Association of British Rotary, is co-operating with the League of Nations Union, and one of its sessions was addressed by representatives of that body. After a speech on a high level by Past President Sydney Pascall, the Conference recommended all Rotary Clubs to further plans to ensure that in all the schools of Great Britain there should be systematic instruction as to the evils resulting from war and the value and necessity of international agreement through the League of Nations. British Rotary is fortunate in having in its Secretary, Vivian Carter, not only an enthusiastic and very energetic Rotarian, but a man of unusual ability and of statesman-like mind. The number of registrations for the World Convention at Minneapolis, June 18-22, is now well over 160 and may approach 200—a record for British delegations to Rotary Conventions in America.

May Meetings

Over 200 religious societies hold their annual gatherings in London during the period beginning with the latter part of April and ending early in June. Between 400 and 500 meetings will be held, and most of them are usually attended by large and often enthusiastic audiences. In accordance with his usual custom the Archbishop of Canterbury will be present at the meeting of the Society for the Propagation of the Gospel, and the Prime Minister will take the chair for the British and Foreign Bible Society, while the Lord Mayor of London will preside at meetings held at the Mansion House. A new departure will be made in the Chairmanship of the Congregational Union. Messrs. Smith and Wrigley, who have for many years worked together in one pastorate, will jointly act as Chairman and in that capacity serve the Union for a year. Foreign missionary

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finances is always more or less of a problem and causes anxiety, mainly because of the expansion of the work of the various societies and the ever increasing opportunities, but, in one way or another crises are usually survived and difficulties met. The Foreign Missions of the Wesleyans, who constitute the largest of the British Free Churches and are systematic and generous givers, show a deficit of £25,000, which will probably be made up at their anniversary gatherings. An appeal made by the London Missionary Society (associated mainly with the Congregationalists) for a 25 per cent increase in income, has met with so prompt and generous a response, that the Society will have the rare experience of closing its financial year without a deficit. The L. M. S. has just entered into its new headquarters in Westminster. The Baptist Missionary Society has at the time of writing a deficit of about £30,000. During the past year the denomination has raised the large sum of £260,000 towards a fund of £300,000 for ministerial superannuation. The Salvation Army's week of self-denial has produced £195,055—£6,660 more than last year.

and difficulties, to human hearts that needed the Gospel.

These men and their vision of the open door typifies the missionary conquest of the world. From the day of Pope Gregory I, who saw "angels" in the young "Angles" that were sold in the slave market of Rome, and who sent missionary monks to England to convert the wild Angles, to our own time, the great venture of missions requires men of Pauline vision. John Mark can always muster many cogent reasons for going home and staying home. But Paul is forever pushing on into the remote regions where men are without God and without hope. Missions is not a game that children can play. It is the greatest enterprise on earth calling for the best in men and taxing it to the utmost. It calls for the same courage that explores the North Pole, and for the most unselfish consecration to God and man. But mountains melt away, rivers dry up, and deserts bloom like a rose before men like Paul, who can see open doors leading to hungry and needy hearts. Such faith is the victory that overcomes the pagan world. And there has been no age when so many doors stood open as today. Nor has there ever been a larger or more goodly company of adventurers for Christ and His Kingdom to see and to seek them.

II. Iconium. Expelled from Antioch, Paul and Barnabas proceeded to Iconium,

The Church Services

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.
Ninth Sunday after Trinity, Aug. 5, 1928.
Paul in a Pagan Country
Acts 14:1-28.

Golden Text: I know how to be abased, and I know how to abound. Philippians 4:12.

Lesson Outline: 1. The Open Door. 2. Iconium. 3. Lystra.

In one sense Paul never was a foreign missionary. He never went beyond the boundaries of the Roman empire. That, of course, was a vast parish, comprising many races and tribes, but Greek was universally spoken within its pale. Everywhere Roman law and legions prevailed. As a Roman citizen, Paul enjoyed many privileges on his journeys. This unification of the world by a common language, and its civilization by rigid law were providential means for the speedy propagation of Christianity.

Furthermore, Judaism itself had been a John the Baptist to Christian missionaries. The Jews of the dispersion had taken their synagogues and their faith everywhere. And their sturdy and passionate monotheism was immeasurably superior to the decadent paganism of the empire. It attracted many earnest Gentiles by its lofty faith. Thus, synagogues with a group of Gentile proselytes were found in most of the cities visited by Paul.

And out of them came most of his converts. So the men and the means, the faith and the field were providentially prepared and brought together.

As we have seen in the previous lesson, the work of Paul and Barnabas, in Pisidian Antioch, was brought to an untimely end by the jealous hatred of fanatical Jews. For a while the missionaries continued to preach the Gospel to the Gentiles, with considerable success. But the hostile Jews did not rest until the fearless preachers had been expelled from their city. Very possibly they accused them of disturbing the public peace and, thus, secured their banishment by a decree of the magistrate. Leaving behind many converts, the missionaries passed on to new fields.

I. The Open Door. When Paul and Barnabas returned to Antioch from their first tour, they told how God had opened the door of faith unto the Gentiles (14:27). We see a graphic picture of hardship and danger, as we follow Luke's narrative of this memorable journey, but Paul speaks only of the open door. Hostile men persecuted, stoned, and expelled the missionaries. Nature interposed formidable barriers. Physical infirmities suggested and demanded return and rest. John Mark saw closed doors everywhere. He drew back from an enterprise that looked much like a foolhardy assault upon an impregnable fortress. But Paul and Barnabas saw only open doors leading, through dangers

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a large and important city of Phrygia, about 80 miles to the southeast. Here they remained a long time, preaching the Gospel boldly and winning many converts among Jews and Gentiles. But directly their Antiochian experience was repeated. Jewish opposition divided the city into factions. And the apostles, aware of a plot to stone them, fled across the near border into the cities of Lycaonia.

Their departure from Iconium was not merely a flight for safety. It was their tacit recognition that the human heart may harden into irremediable opposition to the divine influence. Their work in Iconium was done, even though it was incomplete. It is quite possible for men to banish Jesus permanently from their souls. He stands without, waiting and knocking patiently. But when passive indifference hardens into bitter opposition and turns into indignant hatred, then, to all practical intents, the gracious Saviour turns away. Something like that occurred at Iconium.

Jewish bigotry, hounding Paul from city to city, slandering the missionaries and destroying their work in the interest of Jewish propaganda presents a sad picture of the direful results of religious zeal run amuck. Excessive loyalty to denominational and sectarian interests may easily lead to disloyalty to Christ. When Christian Churches make proselytes by disparaging other Churches they imitate the methods of Paul's Jewish detractors.

III. **Lystra.** Escaping from their enemies at Iconium, Paul and Barnabas next went to Lystra, a city of Lycaonia. At that time Lystra was a Roman colony and an important military center about 18 miles southwest of Iconium, on the great military road that traversed the country. It was a city full of life, and, in visiting it, the apostles continued their policy of planting the Gospel-seed in strategic fields.

But Lystra lay in a wild region, near the frontier of the empire. It was an isolated town, equally remote from Greek, Roman, and Jewish influence. The region was known as "the wild wolfland." Beneath a thin veneer of Roman civilization lay the old Lycaonian barbarism, cruel and superstitious. The natives understood Greek, but they clung to their uncouth dialect. And the old legends of the gods were still widely believed.

These facts will help us to understand the strange experiences of the missionaries at Lystra. Paul healed a cripple who had never walked. That act convinced the natives that their guests were heavenly visitors, Jupiter and Mercury traveling incognito. They made an enthusiastic attempt to worship them. Paul promptly, but courteously, disclaimed divinity, and preached the one true God whom they had blindly sought. Then the enthusiasm ebbed that had acclaimed the apostles as supernatural beings. Instead of being garlanded and hailed as a god, Paul was stoned and came near wearing a martyr's crown. This sudden change of popular feeling was, again, wrought by hostile Jews who came from Antioch and Iconium to stir up the people. They may have accused Paul of some blasphemous sacrilege against Jupiter, and stoning was the penalty for that offense. Fortunately Paul was not killed. Though stoned and left for dead, he recovered. And the next day he and Barnabas went to the neighboring city of Derbe.

Miracles do not necessarily beget faith. At Lystra, the miraculous healing of a cripple led to an impious attempt to deify men. And, directly, those who were amazed by the miracle tried to commit murder. Christian faith does not rest on physical miracles. It rests on a personal experience of the God Whom Christ revealed to men. It consists of an unreserved self-committment, for life and death, to the grace of that Father. It is produced in men by the preaching of the Gospel. If men will not trust and try that glad tid-

ings, full of grace and truth, how can they be helped or saved by accepting the reports of miraculous happenings ages ago?

The human heart thirsts for the living God. There is a throne-room in man, an inner shrine, that belongs to God. Others may, and often do, occupy it, but they are usurpers whose rule means ruin. The superstitious Lystrans wanted to deify Paul and Barnabas. We prefer other deities. But is it more, or even less, sensible to worship wealth and power? The poorest kind of an idol, the most impotent deity of all is "self"—the god men see in their mirrors. Yet, that seems to be the most popular divinity for multitudes. Paul honored the religious aspirations of these barbarous men of Lystra. He turned them godward. So we believe that men are, indeed, incurably religious. Blindly and pathetically they grope after that supreme power in the universe who is the determiner of their destiny. We need to present to men's errant ambitions and aspirations their only true sovereign, the God and Father of Christ, in whose rule men find their freedom.

How fickle is the heart of man! Its emotional life is as mysterious and uncontrollable as the swelling and ebbing tides of the ocean. It is torn and tossed, hither and thither, by passions and prejudices, by its hatreds and fears. It is divided into many selves that war against each other. Is there anything that will integrate this discordant and disintegrating life of ours?

Anything, that will unify personality, so that heart, mind, and will work in perfect accord? Faith in God accomplishes that miracle. Link your life to His gracious and sovereign purpose. Seek first His Kingdom. Then peace will be yours, and power.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.

August 5th—Personal Conviction Versus Following the Crowd. Acts 5:27-29.

Crowd psychology is a very interesting study. A crowd is a very peculiar expression of human nature. Folks will do in a crowd what they could not and would not do when acting singly and alone. All of us are more or less influenced by the mass of the people. "They say," "they do" is the way we put it. We are always in mortal fear of saying or doing something which appears odd or original. We dress like the majority of folks do; we constantly conform to their customs and creeds, and very few of us are actually original or initiative. Men are very much like sheep, they huddle together and move as the flock does. The reason for this is that it is the course of least resistance, it requires least effort, it is the easy method. The people of this generation do not like to do their own thinking. This is an age of ready-made things and when things are produced in large mass. Most of us take

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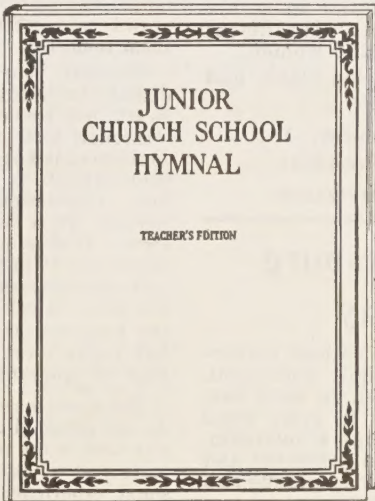
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our thoughts second handed. We receive them from books, from newspapers, from lectures, and we simply reflect what others have thought and re-echo what others have spoken. Many people are hardly capable of forming opinions and judgments of their own, and consequently they rely upon others to do their thinking for them. Of course, this does not make for strong characters, it eventually produces mental and moral weaklings. We find this in practically every sphere of life. We find it in politics. Comparatively few people actually know or understand the fundamental principles of our political parties. They have not the time or patience to study the same. Consequently, they simply re-echo what the newspapers, or the press in general, may say—therefore, they are so easily swayed from one party to another. The political leader depends upon this crowd for his votes, and he knows how to do it most effectively. We find it in religion. Some of the most ardent advocates of a doctrine or creed have never taken the pains to study it carefully and completely. They are simply swayed by what others have said. Some earnest Christians have roundly condemned certain religious leaders and called them all sorts of names without knowing anything directly about them. All that they know is what others told them. Jesus once asked one of those who condemned Him, "Sayest thou this of thyself or did another tell it to thee?" We find it practically in every walk and phase of life. Men are crowd-moved, mob-ruled. They follow the crowd, whether it is to the theatre, to the Church, to the shore, anywhere, everywhere. Where everybody goes, all go. What everybody does, all do. We think in crowds, we act in crowds.

Once in a while a great soul emerges who dares to think and act for himself. He becomes an oasis in a desert, the shadow of a rock in a weary land. Usually he has to fight for his position, he is persecuted, often crucified, because the mob demands it. But such men who have opinions and a will and who dare to make it known and to stand alone, eventually become the heroes and leaders of the race, because the crowd who jeers them today will cheer them tomorrow.

Personal conviction is the result of definite knowledge and clear judgment. It is attained by no easy road. It is reached "through peril, toil and pain." Personal conviction is not the same as stubbornness. Stubbornness is born of ignorance, prejudice. Conviction is the offspring of intelligence. It is begotten by loyalty to principle. It does not ask of a thing, "Is it expedient?" but "Is it right?" Justice and righteousness are its throne. It does not have its ear to the ground to listen to the footsteps or the voices of the crowd, but walks erect with its head above the fogs of ignorance, prejudice and politics.

The great need of the world today is a deeper personal conviction. This is especially true in the realm of religion. The ultimate test of our religions is our own personal experience. We really never know or believe any great spiritual truth until we have experienced it ourselves. Others may tell us, but not until we experience it, has it the fullness of meaning for us. "Come and see" is the challenge. "Now we believe, not because of Thy telling, but because we have seen and heard for ourselves." It was this personal experience which produced that profound conviction in the early followers of Jesus. They had seen the Lord, they had tasted of Him and found Him precious. Paul said, "I know Him whom I have believed and am persuaded." Others said: "We cannot but declare the things that we have seen." And they counted all but dross for the excellency of the knowledge of Christ. This conviction drove them to the stake, it consigned them to the flames, it thrust them into prisons and many perils, but it saved Christianity to the world. They spoke with

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conviction and the world listened to their words. Men marvelled at their boldness and knowledge that they had been with Jesus. If the modern Church is feeble and lame in its mission and tame in its message, it is because of the lack of personal conviction on the part of its preachers and people. When once this flame is kindled afresh and is burning anew, a new Pentecost will break out—

"Holy Ghost, Spirit of Fire, for Thee I call

Oh that it now from Heaven fall."

BOOK REVIEWS

Administering the Vacation Church School.
By J. S. Armentrout. Price, \$1.00. The Westminster Press, Phila.

This book is the approved text-book of the International Council of Religious Education for "Administration of the Church Vacation School" and is a timely and urgently needed work. There are twelve subjects which cover in a most thorough, plain and practical manner the organization, direction, general management, curriculum, methods and aims, etc., of the D. V. B. S. There are many books on Vacation Bible Schools, but this book, because of the brief but comprehensive discussion of the Vacation School and practical counsel, born of experience and study, puts it in the front rank of text-books on this

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—W. C. R.

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—W. C. R.

News of the Week

Mrs. H. W. Elson

After Oct. 6, LaPaz's (Bolivia) Indian inhabitants will have to abandon their bright colored skirts, odd little hats, knitted helmets and other quaint apparel traditional to them since the days of the Spanish conquest. The Government has ordered that the European style of dress be adopted by the entire population of La Paz on that date.

Wendell E. Thorne, of the Finance and Investment Division of the Department of Commerce, said American underwriters offered foreign capital securities of a par value of more than \$1,053,164,000 between January and July 1, this year, as compared with slightly more than \$794,277,000 in the first half of 1927. In announcing the above figures he said the record thus established marked the first time in the history of American financing that private loans to foreign countries have exceeded a billion dollars for a half year.

Falcon Island, the disappearing land on the southwestern border of the Tonga Archipelago, in the South Sea Island region of the Pacific Ocean, has been visited by a group of scientists and natives, according to word received recently by Dr. William A. Setchell, Chairman of the Botany Department at the University of California, which is co-operating in the expedition. This is the first time the island has been visited by human beings since its recent reappearance.

John J. Raskob, Chairman of the Finance Committee of the General Motors Corporation, and a friend of Governor Smith, has been elected Chairman of the Democratic National Committee by unanimous vote.

The Farmer-Labor Party at its convention at Chicago, July 11, nominated Senator George W. Norris, of Nebraska, as its Presidential candidate. He refused the nomination.

A plea to the nations of the earth to establish a permanent world fellowship, based on the teachings of Christ, and to enlarge upon the programs for the religious education of the boys and girls of every land, was voiced by speakers at the opening of the quadrennial convention of the World's Sunday School Association July 11. More than 6,000 delegates of the Association filled the large auditorium. Dr. W. C. Poole, of London, President of the Association, was succeeded by Sir Harold Mackintosh, of the same city.

Adolph J. Lichstern, immigrant boy, who rose from a newsboy to be Board of Trade

operator, left nearly a million dollars to Chicago charities and institutions when he died last week at the age of 66. His will disposed of an estate valued at \$5,000,000.

A contract has been signed by the Persian Government at Teheran with a German-American syndicate for the construction of two ports, 310 miles of railway and a dam at Ahwaz in connection with the proposed trans-Persian railway. The estimated cost of the whole railway is about \$65,000,000. It will start from Khormusa on the Persian Gulf.

Sixteen undergraduates of Oxford University, 9 young men and 7 young women, have arrived in the United States to make a brief tour of the principal colleges in the Eastern States and Canada.

The German Government, July 12, accepted without qualification the invitation of Secretary Kellogg to subscribe to the proposed multilateral treaty against war. This acceptance was the first received from any Government. At the same time this was received at the State Department, Paul Claudel, the French Ambassador, called upon the Secretary of State and informed him that the French Government within a few days would transmit a favorable reply. Great Britain has also accepted the treaty and sent her reply July 18 free from reservations.

King Victor Emmanuel July 12 inaugurated a monument in memory of the half million Italians who lost their lives fighting against Austria-Hungary. The monument is at Balzano, overlooking the new Austrian frontier.

Advocating an effective program of disease prevention, Homer Folks, of New York, in a report to the International Conference on Social Work, held recently in Paris, estimated that illness in the United States costs each family \$134.68 annually. The cost per capita he estimated at \$31.08.

Electric lights are being installed in Jerusalem; 8 boys, who have been supported and trained by Near East Relief, have been employed to help with the work.

During the past year the number of trachoma cases (disease of the eyes) among the orphans in Greece has been reduced from 198 to 46.

A special contribution of \$4,000 has been received by Near East Relief for welfare work among children in the city and vicinity of Tabriz, Persia. The money is being used for the establishment of clinics for the examination of children and for the

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treatment of those with incipient tuberculosis.

A plague of locusts recently attacked Palestine, Syria and Mesopotamia. So much wheat and other grain were destroyed that the price of food stuffs has begun to soar. This year, however, instead of idly accepting the destruction of the crops as the will of Allah, the people made earnest and united efforts to save them.

Deaths in motor vehicle accidents were exceptionally high in May, according to reports from representative cities and States to the National Safety Council, with headquarters in Chicago. 68 persons met death in this manner, as compared with 61 daily in April.

The body of Captain Emilio Carranza, ace of Mexican fliers, who left Long Island flying field July 12 on a non-stop flight to Mexico City, was found July 13 in a wilderness of woods and berry bogs near Chatsworth, N. J. The body was brought to New York City to lie in state, where it was given final honors. From there it was transported by rail to Mexico, where full military and naval honors were given the burial of the body.

Chile and Peru agreed July 13, at the invitation of Secretary Kellogg, to re-establish diplomatic relations, thus healing a breach that has existed since 1911 and affording a basis for hopes that eventually the 45-year-old controversy between the two countries over the status of the provinces of Tacna and Arica will at last be solved.

Harry R. Rathbone, 57, Republican Congressman-at-large from Illinois, and a nominee for re-election, died July 15 after an illness of 2 years.

Sir James Charles, Commodore of the Cunard fleet, died suddenly July 15 at Southampton, England. Death took place at a nursing home to which he had been taken from the Aquitania, on which he was serving his final active command.

The Russian icebreaker Krassin rescued 16 men in 3 days; some were members of the crew of the wrecked dirigible Italia and others who went to her rescue. They were found on the icy waste around Spitsbergen. The Soviet rescue expedition is now turning its attention toward the hope that the 6 men carried away in the balloon portion of the Italia may be found alive and that Captain Roald Amundsen and his 5 missing companions may also be discovered in that vicinity.

Many persons lost their lives as the direct result of the heat wave which has reached and at some points exceeded record temperature in Central Europe.

Former Premier Giovanni Giolitti, of Italy, died July 17 at Cavour at the age of 85. He was five times Italy's Premier.

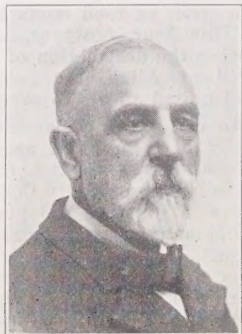
James H. Logan, 86, producer of the loganberry and famed as an amateur horticulturist, died at Oakland, Cal., July 16. He was also noted as a jurist. Loganberry culture is now a major industry in many parts of the country, notably Oregon.

OBITUARY

DR. ELLIS N. KREMER

Rev. Ellis Newlin Kremer, D. D., was born in Carlisle, Pa., Oct. 27, 1846. He was the third son of the Rev. Amos Henry and Rebecca Kieffer Kremer. The record

of his ancestry has been traced back to a Moravian family that came to America from Prussia before the 18th century and settled in what is now Lancaster County. Dr. Kremer's paternal grandfather, Frederick W., an elder of the Reformed Church, became prosperous in the real estate business but sustained heavy financial losses in the panic of 1815. He then, with his father, John, Jr., took up the cooper trade, developing it until he again achieved prosperity. At this time the Washingtonian Temperance Movement was started and Frederick W. enthusiastically identified himself with the cause. In keeping with



The Rev. Ellis N. Kremer, D. D.

his declared principles he later declined a large contract for whisky barrels. Though his business declined because of his loyalty to principle, he nevertheless supported his large family and assisted in the education of 3 of the sons for the ministry in the Reformed Church.—Amos H., Franklin W., and Abner R., and he became intimately associated with the Church leaders of his day, Rauch, Nevin, Schaff and Gerhart. Dr. Kremer's father, Amos H., was one of the students of the first institution successfully founded by the Reformed Church, the High School, York, Pa. He accompanied that institution when it was moved from York to Mercersburg to become Marshall College. He afterward entered the Theological Seminary at Mercersburg, from which he was graduated in the class of 1839. The 50th Anniversary of his ordination was celebrated in 1889 by the congregation at Carlisle, Pa., in connection with the meeting of the Synod of the Potomac at that time and place. At the time of his decease in 1894, he was the oldest minister in term of service in the Reformed Church. For over 50 years he was a member of the Board of Visitors of the Theological Seminary and for many years its President. As a signal of respect, the Roman Catholic Church bell in Carlisle was tolled at the time of his burial. Dr. Kremer's mother was Rebecca Kieffer, a daughter of Stephen Kieffer, to whom Rev. Amos H. Kremer was married by Dr. Frederick Augustus Rauch, the President of Marshall College. Mrs. Kremer's ancestors were French Huguenots exiled to Alsace, who finally settled in America not far from Mercersburg, Pa. Her father was a highly esteemed elder of the Reformed Church in Mercersburg Classis. The Kieffer home in Franklin County was open to many guests and professors from the College and Seminary. Longfellow's lines could have been fitly applied:

"In that mansion used to be
True hearted hospitality;
Its great fires up the chimney roared.
The stranger feasted at its board."

Ministers, students and neighbors made it a meeting place where around a large hearth with apples and pipes and cider and more dainty refreshments, politics and theology were thoroughly discussed.

This setting affords a glimpse of the rich family heritage of our beloved, Dr. Ellis N. Kremer, who himself was born four-score and two years ago. He re-

ceived his earlier education in the Preparatory Department of Dickinson College and, later removing with his parents to Lancaster, he entered Franklin and Marshall College and was graduated in the class of 1865. He was a member of the Gothean Literary Society, of which society his father was the founder at Mercersburg. During his College days there was little emphasis on athletics but as a student he was conspicuous for his ability as a pedestrian. In endurance and speed he excelled all his associates. Twenty miles between meals was nothing extraordinary to him. In 1864 he walked from Lancaster to Carlisle in one day by way of the tow-path from Columbus to Harrisburg, a distance of 58 miles. For a short period he was a clerk in the well known book store of John Sheaffer, Lancaster, Pa., but in 1868 he entered the Junior Class of the Seminary of the Reformed Church, from which he was graduated in 1871. During his Seminary course he taught a select summer school, through the summer vacation season, at Millheim, Center County. He was examined and licensed in the same year he graduated by the Lancaster Classis: Dr. John Williamson Nevin being chairman of the committee on examination. On November 11, 1871, he was ordained by a committee of Mercersburg Classis, assisted by his honored father, and installed as the pastor of the Reformed Church at Bedford Pa., then consisting of 3 congregations. He was married November 23, 1871, at Lancaster, Pa., to Miss Sallie Elliott, the eldest daughter of Hiram B. and Frances Toby Swarr and he brought her as a bride to the manse at Bedford. Here he continued as pastor until 1881, when the charge was divided and Bedford congregation constituted a charge by itself. This new charge he served for 6½ years, until 1888, when he received and accepted a call to become the pastor of the historic Salem Church in Harrisburg. He was installed February 5, 1888, by a Committee of Lancaster Classis, assisted by his venerable father. In 1895 he was honored with the degree of Doctor of Divinity conferred by his Alma Mater. In 1905 he presented a collection of about 2000 Indian relics to the Science Department of Franklin and Marshall College. All of these specimens, save one which he bought, were either found by himself during a period of ten years or were presented to him by interested friends.

In the Reformed Church Dr. Kremer was a recognized leader. He ably represented his Classis at 8 of the triennial sessions of General Synod since 1875 and was present and active as an advisory member at 4 additional sessions. For years he was the Vice-President of the Historical Society of the Reformed Church and also of the Society for the Relief of Ministers and their Widows. On the floor of the Eastern Synod he was likewise an efficient and substantial leader. He served on its Board of Visitors of the Theological Seminary and was the Secretary of that Board for years. He was president of its Board of Education, Secretary of the Bi-Synodic Board of Home Missions and a Member of the Board of Trustees of Bethany Orphans' Home. He was the honored president of the Eastern Synod when it met at Lehigh, Pa., in 1906. At the session held in Reading, Pa., in 1926, announcement was made during a lull in the business session on October 27th that the Doctor was that day quietly celebrating his 80th birthday. Amid continued applause, Dr. Kremer humbly arose and, Nestor-like, affectionately addressed the Synod on the abiding joys which had been vouchsafed to him during his years of service as a minister of the Gospel. Once again at Lancaster in 1927, President Stuart W. Cramer rose at the close of the session on Thursday morning, Oct. 27th, and, much to the surprise of the venerable doctor, read a fascinating poem written

by Dr. Kremer when both were guests together a score of years earlier at the annual meeting of Lancaster Classis in New Holland, Pa., and illustrative of the genial doctor's idealism and his immortal youthfulness.

In his own city, Dr. Kremer was widely known and universally honored and beloved. He was a member of the Municipal League and the President of the Harrisburg Bible Society. With the Lutheran Church he was accustomed for years to celebrate annually the founding in Harrisburg of the Lutheran and Reformed Churches (Union) in 1786. He was a most sympathetic counsellor and a support when the writer was called, in 1900, to establish the St. John's Church as a mission at Fourth and Maclay Streets; and no pastor and people could have been more loyal and helpful to a young Home Missionary than were Dr. Kremer, his consistory and people in that day of new experiment and progress for the Reformed Church in Harrisburg.

Dr. Kremer entered into rest on Sunday, Feb. 19, 1928, at St. Petersburg, Florida, whither he had journeyed, accompanied by his son Hiram, for a season of change and vacation after his consistory and congregation, in love and esteem for their faithful and revered pastor, had made liberal provision for this extended sojourn in the Southland. His body was laid to rest in God's acre on the Eastern hillside at Harrisburg on Thursday, February 23rd, after it had lain in state from 10 a. m. to 1.30 p. m. in the chancel of the Salem Church where hundreds of friends and citizens, among them Jews, Roman Catholic, colored people and foreigners, likewise many children who lived in the neighborhood of the Church, passed to take a last view of his friendly and familiar face. The auditorium of the Church was filled to overflowing long before the hour fixed for the services. The officers of the General and Eastern Synods and of Lancaster Classis, Governor John S. Fisher and his private Secretary, A. Boyd Hamilton, together with other officials of the county and city, mingled with the congregation in the services that marked the close of the life of this distinguished man of God. The Friendship Fire Co., of which he was the Chaplain for almost 40 years, turned out in a body, and crowds of people, in silent sorrow, lined both sides of the streets surrounding the Church until the service was ended and the body was borne from the Church to its last resting place.

The burial services were brief and impressive, Dr. George W. Richards preached the sermon on the text, "The Good Shepherd giveth his life for the sheep." Dr. S. Winfield Herman, pastor of the sister Zion Lutheran Church, and Drs. Allen R. Bartholomew, John Calvin Bowman, S. C. Hoover, and Theodore F. Herman conducted the liturgical services. On the Sunday following the interment,—March 4th,—Memorial Services were held, when Dr. Bartholomew preached comforting sermons from the text, "As dying, and behold, we live," and "He loved them unto the end."

Dr. Kremer is survived by 3 sons, John and Hiram S. of Phila., and Charles S., of New York City; and by one daughter, Frances T., the wife of Paul J. Locher, of York, Pa., also by grandsons and granddaughters. Mrs. Kremer completed her earthly life on March 25, 1909. The spirit and labors of this illustrious servant of God, exemplary father in the family, devoutly patriotic citizen and true friend of humanity is so well outlined in Dr. Bartholomew's memorial sermon on "The Deathless Life" that anything additional would seem superfluous.

"Asleep in Jesus! O for me
May such a blissful refuge be;
Securely shall my ashes lie,
Waiting the summons from on high."

—J. R. S.